THE PRACTICE OF PIETY:

Directing a Christian how to walke, that he may please God.

Amplified by the Author.

Pietie hath the promise, 1 *Tim.* 4. 8.

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BRITISH MUSEUM

TO THE HIGH AND MIGHTY Prince, CHARLES, Prince of Wales.

CHrist Iesus, the Prince of Princes, blesse your Highnesse, with length of dayes, and an increase of all Graces; which maymake you truly prosperous in this life, and eternally happy in that which is to come.

Ionathan shot three Arrowes, to drive *David* further off from *Saule* fury: and this is the third Epistle which I have written, to draw your Highnesse neerer to Gods favour, by directing your heart to begin

Iosiah) in your youth to seeke after the God of *David*; (and of *Iacob*) your Father. Not that but I know, that your Highnesse doth this without mine admonition; but because I would with the Apostle, have you to abound in every Grace, in Faith and knowledge, and in all diligence, and in your love to Gods service and true Religion. Never was there more need of plaine and unfained Admonition: for the Comicke, in that saying, seemes but to have propheeied of our times, *Obsequium amicos, veritas odium parit*. And no marvell: seeing that wee are faine into the dregs of Time, which being the last, must needs bee the worst dayes. And how can there bee worse, seeing Vanitie knows not how to bee vainer, nor wickednesse how to bee more wicked? And whereas heretofore those have beene counted most holy, who have shewed themselves most zealous in their Religion, they are now reputed most discreet, who can make the least profession of their Faith. And that these are the last dayes, appeares evidently; because the Securitie of mens eternall state hath so overwhelmed (as CHRIST foretold it should) all sorts: that most who now live, are become lovers of pleasures, more

then

then lovers of God: And of those who pretend to love GOD, O GOD! what sanctified heart can but bleed, to behold how seldome they come to prayers? how irreverently they heare Gods Word? what strangers they are at the Lords Table? what assiduous spectators they are at Stage-playes? where (being Christians) they can sport themselves to heare the Vassals of the divell scoffing Religion, and blasphemously abusing phrases of holy Scripture on their Stages, as familiarly as they use their Tobacco-pipes in their bibbing-houses. So that he who would now adayes seeke in most Christians for the power, shall scarce almost finde the very shew of godlinesse. Never was there more sinning, never lesse remorse for sinne. Never was the Iudge neerer to come, never was there so little preparation for his Comming. And if the Bridegroome should now come, how many (who thinke themselues wise enough, and full of all knowledge) would be found foolish Virgins, without one drop of the Oyle of saving Faith in their Lampes? For the greatest Wisedome of most men in this age, consists in being wise, first, to deceive others, and in the end to deceive themselves.

And if sometimes some good Booke haps into their hands: or some good motion commeth into their heads, whereby they are put in minde to consider the uncertainty of this life present; or how weake assurance they have of eternall life, if this were ended: and how they have some secret sinnes, for which they must needs repent here, or be punished for them in Hell hereafter: Securitie then forthwith whispers the Hypocrite in the Eare, that though it be fit to thinke of these things, yet *It is not yet time*; And that hee is yet young enough. (though hee cannot but know, that many millions as young as himselfe are already in Hell, for want of timely repentance.) Presumption warranteth him in the other Eare; that hee may have time hereafter, at his leisure to repent: and that howsoever others dye, yet hee is farre enough from death, and therefore may boldly take yet a *longer time, to enjoy his sweet pleasures, and to increase his wealth and greatnesse*: And hereupon (*like Salomons sluggard*) hee yeelds himselfe to a *little more sleepe, a little more slumber, a little more folding of the hands to sleepe in his* former sinnes: at last, *Despaire* (*Securities* ugly Hand-maide) comes in *unlooked* for, and

and ſhewes him his *Houre-glaſſe*: dolefully telling him, *that his time is paſt*: and that nothing now remaines but to *dye*, and be *damned*. Let not this ſeeme *ſtrange* to any, for *too many* have found it *too true*, and *more*, without *more grace*, are like to bee thus *ſoothed* to their end; *and in the end ſnared* to their *endleſſe* perdition.

In my deſire therefore of the *common ſalvation*; but eſpecially of your *Highneſſe* everlaſting *welfare*, I have endeavoured to extract (out of the *Chaos* of *endleſſe controverſies*) the *old Practice of true Pietie*, which flouriſhed before theſe Controverſies were hatched: which my poore labors (*in a ſhort while*) come now forth againe the 4. and 20. time, under the *gracious protection* of your *Highneſſe favour*: and by their *entertainement* ſeeme not to be altogether *unwelcome* to the Church of *Chriſt*. If to be *pious*, hath in all *ages* beene held *the trueſt honour*: how much more *honourable* is it, in ſo *impious* an *age*, to bee the true *Patrone and Patterne of Piety*? *Piety* made *David*, *Salomon*, *Iehoſaphat*, *Ezechias*, *Ioſias*, *Zerubbabel*, *Conſtantine*, *Theodoſius*, *Edward* the *ſixt*, Queene *Eliſabeth*, Prince *Henry* and other *religious Princes* to bee ſo *honoured*: *that their names* (ſince their

their deaths) *smell* in the Church of GOD like a precious oyntment, and their remembrances, sweete as Honey in all mouthes, and as Musicke at a banquet of Wine: when as the lippes of others, who have beene *godlesse* and *irreligious Princes, doe rot and stinke in the memory of* Gods *people*. And what honour is it for great men to have great Titles on earth; when God counts their Names unworthy to be written in his Booke of life in Heaven?

It is *Pietie* that *embalmes* a Prince his good name, and makes his face to shine before men, and glorifies his soule among Angels. For as *Moses* his face, by often talking with God, shined in the eyes of the people; so by frequent praying (which is our talking with God) and hearing the Word, (which is *Gods speaking* unto us) wee shall bee changed from glory to glory, by the Spirit of the Lord, to the Image of the Lord. And seeing this life is uncertaine to all, (especially to Princes:) What argument is more fit, both for *Princes, and People to* study, than that which teacheth sinfull man to deny himselfe, by mortifying his corruption: that hee may enjoy Christ, the Author of his salvation; To renounce these

false

falſe and momentany pleaſures of the world, that hee may attaine to the true and eternall joyes of Heaven: and to make them truly honourable before God in Piety, who are now onely honorable before men in vanity? What charges ſoever wee ſpend in earthly vanities, for the moſt part, they either dye before us, or wee ſhortly dye after them: but what we ſpend like *Mary in the Practice of Piety*, ſhall remaine our true memoriall for ever. For *Piety hath the Promiſe of this life, and of that which ſhall never end.* But without Piety there is no internall comfort to bee found in Conſcience, nor externall peace to be looked for in the World, nor any eternall happines to be hoped for in Heaven. How can *Pietie* but promiſe to her ſelfe a zealous Patrone of your *Highneſſe*; being the ſole *Son and Heire* of ſo gracious and great a *Monarch*: who is not onely the *defender of the Faith* by *Title*; but alſo a *defender of the Faith* in *truth*: as the Chriſtian World hath taken notice by his learned confounding of *Bellarmines* over-ſpreading Hereſies; and his ſuppreſſing in the blade of *Vorſtius Atheans* blaſphemies? And how eaſie is it for your *Highneſſe* to equall (if not exceed) all that were

were before you, in *Grace* and *greatnesse*; if you doe but set your heart to seeke, and to serve God, considering how religiously your *Highnesse* hath beene educated by godly and vertuous *Governours* and *Tutors*: as also that you live in such a time, wherein *Gods providence*, and the *Kings religious care* have placed over this Church (to the unspeakeable comfort thereof) another venerable *Iehojada*, that doth good in our Israel both towards God, and towards his House: of whom your *Highnesse* at all times, in all doubts, may learne the sincerity of Religion, for the Salvation of your inward Soule: and the wisest counsell for the direction of your outward state? And to excite you the rather, to the zealous *Practice* of divine *Piety*; often suppose with your selfe, that your *Highnesse* heares your *religious* Father *Iames*, speaking unto you, as sometimes holy *David* spake to his Sonne *Salomon*: And thou *Charles* my Sonne, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seeke him, hee will bee found of thee: but if thou forsake

him,

him, hee will caſt thee off for ever.

To helpe you the better to ſeeke and ſerve this God Almighty, who muſt be your chiefe Protector in life, and onely Comfort in death: I here once againe, on my bended knees, offer my old mite new ſtampt, into your *Highneſſe* hands: daily for your Highneſſe, offering up unto the moſt High, my humbleſt prayers: that as you grow in age and ſtature: ſo you may (like your Maſter Chriſt) increaſe in wiſedome and favour with God and all good men. This *ſuit* will I *never ceaſe*. In all other matters I will *ever reſt*,

Your Highneſſe humble Servant, during life to be commanded,

LEWES BAILY.

7 JY 65

AD CAROLVM PRINCIPEM.

[sum:

Tolle malos, extolle pios, cognosce teip-
Sacra tene, Patri consule, disce pati.

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TO THE DEVOVT READER.

I Had not purpoſed to enlarge the laſt *Edition*, ſave that the *importunitie* of many devoutly diſpoſed, prevailed with mee, to *adde* ſome points, and to *amplifie* others. To ſatisfie whoſe Godly requeſts, I have done my beſt *endeavour*, and withall *finiſhed* all that I intend in this Argument. If thou ſhalt hereby reape any more *profit*, give God the more *praiſe*: and remember him in thy *prayers*, who hath vowed both his *life* and his *labours*, to further *thy ſalvation* as his *owne*.

Farewell in the LORD IESVS.

THE
PRACTICE
OF
PIETY,

directing a Christian how to walke, that hee may please GOD.

WHo *ever* thou art that lookest into this *Booke*, never undertake to reade it; unlesse thou first *resolvest* to become from thy heart unfained *Practitioner* of *Piety*. Yet reade it, and that speedily, lest before thou hast read it over, (by some unexpected death) cut thee off in thine invetcrate *Impiety*.

CROPP
PAGES

THE

PRACTICE

OF

PPED

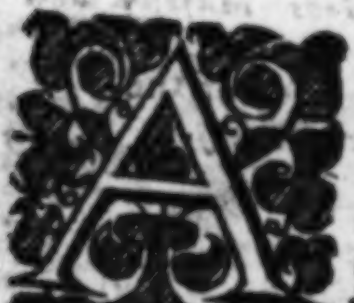
ES.

- 1 In knowing
  - 1 The essence of God, & that, in respect of
    - 1 The divers manner of being therein, which are three Persons:
      - 1 Fa
      - 2 Sa
      - 3 Ho
    - 2 The Attributes therof which are either,
      - Nominall or
      - Reall,
        - 1 Absolute,
          - 1 I
          - 2 I
        - 2 Relative,
          - 1 Life
          - 2 Vn
          - 3 W
          - 4 Fa
          - 5 Ma
  - 2 Thy own selfe in respect of thy state of
    - 1 Corrupt
    - 2 Renove
- 2 In glorifying God aright
  - 1 By thy life, in dedicating thy selfe devoutly to serve him
    - Ordinarily,
      - 1 Privately in thi owne person.
      - 2 Publikely,
        - 1 With family day.
        - 2 With Church the Sab day.
    - Extraordinarily, by
      - Fasting,
      - Feasting,
  - 2 By thy death in dying,
    - 1 In the Lord.
    - 2 For the Lord.

Vnlesse that a man doth truly *know* d, he neither can nor will *worship* n aright: for how can a man *love* n, whom he *knoweth not?* and who ll *worship* him, whose *helpe* a man nks he needeth not? and how shall man seeke remedy by *Grace*, who ver understood his misery by *Na-e?* Therefore (saith the Apostle) *that commeth to God, must believe t God is, and that he is a rewarder them that seeke him.*

nd for as much as there can be no e *Piety*, without the knowledge God; nor any good *practice*, with-t the *knowledge* of a mans *own self:* e will therefore lay downe the owledge of *Gods Majesty* and *Mans Misery*, as the first and chiefest grounds of the *Practice of Piety.*

A PLAIN
DESCRIPTIO
of the Essence and A
tributes of God, out of t
holy Scripture, so farre forth
every Christian must com-
petently know, and neces-
sarily beleeve, that will
be saved.



Although no t
ature can de
what GOD i
because hee
incomprehens
and dwelling
inaccessible lig
yet it hath ple
sed his *Majesty*
to reveale himselfe in his *Word* unt
us, so farre as our weake *capacity* can
best conceive him. Thus:

God is that one spirituall & infinitly perfect Essence, whose being is of him-selfe eternally.

In

the *Divine Essence*, wee are to
der 2. things: First, the *divers*
ner of being therein: secondly,
Attributes therof.
he *divers* manner of being there-
re called *Persons*.
Person is a distinct subsistence of
Godhead.
here are *three* Divine Persons,
Father, the *Sonne*, and the *Holy*
ost: These three *Persons* are not
ee severall *substances*, but three
inct *subsistences*; or three *divers*
nner of being, of *one* and the *same*
stance, and *Divine Essence*. So that
Person in the *Godhead*, is an in-
viduall *understanding*, and incom-
unicable *Subsistence*, living of it
lf, and not sustained by *another*.
In the *unity* of the Godhead, there
a *plurality*, which is not *accident-*
ll, (for God is a most *pure act*, and
mits no accidents:) nor *essentiall*:
or God is *one Essence* onely) but
rsonall.
The persons in this one *Essence* are
ut *three*. In this *Mysterie* there is
lius, & alius, another and another:
ut not *aliud & aliud*, another thing
nd another thing.
The *Divine Essence* in it selfe, is
neither *divided* nor *distinguished*. But
he three *Persons* in the *Divine Es-*

Persons are distinguished among themselves three manner of wayes.

1. By their *Names*.
2. By their *Order*.
3. By their *Actions*.

1. *By their names thus.*

THe *first Person* is named the *Father*; first, in respect of his *Naturall* Sonne *Christ*: secondly, in respect of the *Elect*, his *adopted* sonnes: that is, those who being not his sonnes by *Nature*, are made his sonnes by *Grace*.

The second *Person* is named the *Sonne*, because he is begotten of his *Fathers substance* or *nature*: and he is called the *Word*: 1. because the conception of a *Word* in mans mind is the nerrest thing, that in *some sort* can shadow unto us the manner, how he is *eternally begotten* of his Father's *substance*: and in this respect hee is also called the *Wisdome of the Father*, Prov. 8. 12. Secondly, because that by *him*, the Father hath from the beginning declared his will for our salvation: hence called λόγος ἐνδιάθετος λόγος, the *Person* speaking with or by the Father. Thirdly, because hee is the *chiefe argument* of all the *Word*

of

God; or that *Word*, whereof God ake, when hee promised the *blessed eede* to the *Fathers*, under the old estament.

The *third Person* is named the *holy Ghost*: first, because hee is *Spirituall* ithout a body: secondly, because ee is *spired*, and as it were breathed rom both the *Father* and the *Sonne*, hat is, proceedeth from them both. And he is called *holy*, both because e is *holy* in his owne nature, and lso the immediate *Sanctifier of all GODS Elect people.*

2. *By their Order. Thus:*

THe *Persons* of the Godhead are either the *Father*, or those which are *of the Father.*

The *Father* is the *first person* in the glorious *Trinity*, having neither his *being*, nor *beginning* of any other, but of himselfe; *begetting* his *Sonne*, and together with his *Sonne*, *sending forth the holy Ghost* from everlasting. The *persons* which are of the *Father*, are *those*, who in respect of their *personall existence*, have the *whole Divine Essence*, eternally communicated unto them from the *Father*. And those are either *from the Father* alone, as the *Sonne*; or from the *Father* and

the *Sonne*, as the *holy Ghost*.

The *Sonne* is the second *Person* of the glorious *Trinity*, and the *only begotten Sonne* of his *Father*, not by *Grace*, but by *Nature*, having his being of the *Father alone*, and the *whole being* of his *Father*, by an eternall and incomprehensible generation: and *with the Father*, sendeth forth the *holy Ghost*. In respect of his *absolute Essence*, he is of *himselfe*, but in respect of his *Person*, hee is, by an *eternall generation*, of his *Father*. For the *Essence* doth not beget an *Essence*, but the *person* of the *Father* begetteth the *person* of the *Son*, and so he is *God of GOD*, and hath from his *Father* the beginning of his *Person* and *Order*, but not of *Essence* and *Time*.

The *Holy Ghost* is the third *Person* of the blessed *Trinitie*, *proceeding* and sent forth equally from *both* the *Father* and the *Son*, by an internall and incomprehensible *spiration*: For as the *Son* receiveth the whole Divine Essence by *generation*; so the *holy Ghost* receiveth it wholly by *spiration*.

This *Order* betwixt the three *persons* appeares, in that the *Father* begetting, must in order be before the *Sonne* begotten, and the *Father* and

Sonne,

Sonne, before the *Holy Ghoſt*, proceeding from both.

This *Order* ſerves to ſet forth unto us two things: firſt, the *manner* how the *Trinitie* worketh in their *externall actions*: as that the *Father* worketh of himſelfe, by the *Sonne* and the *Holy Ghoſt*; the *Sonne from* the *Father*, by the *holy Ghoſt*; the *holy Ghoſt*, from the *Father* and the *Son*. Secondly, to diſtinguiſh the firſt and *immediate beginning*, from which thoſe externall and common actions doe flow. Hence it is, that foraſmuch as the *Father* is the *fountaine* and *originall* of the *Trinity*, the beginning of all *externall* working: the *Name of God* in relation, and the title of *Creator* in the *Creed*, are given in a ſpeciall manner to the *Father*; our *Redemption* to the *Son*; and our *Sanctification* to the perſon of the *holy Ghoſt*, as the *immediate* agents of theſe actions. And this is alſo the cauſe, why the *Sonne*, as he is *Mediator*, referreth all things to the *Father*, not to the *Holy Ghoſt*, and that the Scripture ſo often ſaith, that wee are reconciled to the *Father*.

This divine *Order* or *Oeconomy* excepted, there is neither *firſt* nor *laſt*, neither *ſuperiority* nor *inferioritie* among the three *perſons*, but for nature they

they are coessentiall, for *Dignity* equall, for *Time* coeternall.

The *whole* divine Essence is in every *one* of the three *Persons*; but was incarnated *onely* in the *second* Person of the *Word*, and not in the person of the *Father*, or of the *holy Ghost*, for three reasons.

First, that God the *Father* might rather set forth the greatnesse of his love to *Mankind*; in giving his *first* and *onely begotten Sonne*, to be incarnated, and to suffer death for mans salvation.

Secondly, that he who was in his *Divinity* the Sonne of God, should bee in his *Humanity* the Son of *Man*: lest the *name of Son* should passe unto another, who by his *eternall* nativity was not the *Sonne*.

Thirdly, because it was meetest, that that *person* who is the *substantiall Image* of his eternall *Father*, should restore in us the *spirituall Image* of God which we had lost.

In the *Incarnation*, the *God-head* was not turned into the *Manhood*, nor the *Manhood* into the *God-head*: but the *God-head*, as it is the *second person*, or *Word*, assumed unto it the *Manhood*, that is, the *whole nature of man*, body and soule; and all the naturall *properties* and *infirmities* thereof,

thereof, *sinne* excepted.

The *Second Person* tooke not upon him the *person* of man, but the *Nature* of man. So that the humane nature hath no personall *subsistence* of it owne, (for then there should bee *two* Persons in Christ;) but it subsisteth in the *Word*, the second Person. For, as the soule and body make but one Person of *Man*, so the God-head and Man-hood make but one Person of *Christ*.

The two natures of the God-head and Man-hood are so *really united* by a *Personall union*, that as they never can be *separated* asunder, so are they not *confounded*; but remaine still distinguished by their severall and Essentiall *properties*, which they had before they were united. As for example; the *infiniteneſſe* of the *Divine*, is not communicated to the *humane* nature; nor the *finiteneſſe* of the *humane*, to the *Divine nature*.

Yet by reason of this *personall union*, there is such a *communion* of the *properties* of both natures, that that which is proper to the one, is sometimes attributed to the other nature. As, that God *purchased the Church with his owne blood*: And, *that hee will judge the World by that Man whom he hath appointed*. Hence also

it

it is, that though the *Humanity* of *Christ* be a created, and therefore a *finite* and *limited* nature, and cannot be *every where present*, by actuall position, or locall extension, according to his *naturall being*: yet because it hath communicated unto it the *personall Subsistence* of the *Sonne of God*, which is infinite, and without *limitation*; and is so united with God, that it is no *where severed* from God, the body of Christ, in respect of his *personall being*, may rightly be said to be *every where*.

3. *The Actions by which the three persons be distinguished.*

THe *Actions* are of two sorts; either *Externall*, respecting the creatures; and those are after a sort common to *every one* of the three *Persons*: or *Internall*, respecting the *Persons onely* amongst themselves, and are altogether *incommunicable*.

The *Externall* and communicable *Actions* of the three *Persons* are these:

The *Creation* of the world, peculiarly belonging to God the *Father*: The *Redemption* of the Church, to *God* the *Sonne*: And the *Sanctification* of the *Elect* to *God* the *holy Ghost*.

But

but because the *Father* created, and still governeth the World by the *Sonne* & *the Holy Ghost*, therefore these externall actions are indifferently, in Scripture, oftentimes ascribed to *each* of the three *Persons*, and therefore called *communicable* and divided *Actions*.

The *Internall* and incommunicable *Actions*, or properties of the three *Persons*, are these:

1. To *beget*, and that belongeth onely to the *Father*: who is neither made, created, nor begotten of any.

2. To bee *begotten*: and that belongeth onely to the *Sonne*, who is of the *Father* alone, not made, nor created, but begotten.

3. To *proceede* from *both*: and that belongeth onely to the *holy Ghost*; who is of the Father and the Sonne; neither made, created, nor begotten, but *proceeding*.

So that when we say, that the Divine *Essence* is in the *Father unbegotten*: in the *Sonne begotten*: and in the *Holy Ghost proceeding*: we make not three *Essences*, but only shew the *divers* manners of *subsisting*, by which the *same* most simple, *eternall and unbegotten Essence subsisteth* in each *Person*: namely, that it is not in the *Father* by *generation*; that it is in the

Sonne

Son communicated from the Father, by *generation*: and in the *holy Ghost*, *communicated* from both the Father and the Sonne, by *proceeding*.

These are incommunicable *Attributes*; and doe make, not an *essentiall*, *accidentall*, or *rationall*, but a *reall* distinction betwixt the three *Persons*. So that hee who is the *Father* in the *Trinity*, is not the Sonne: He who is the *Sonne* in the *Trinity*, is not the *Father*: He who is the *holy Ghost* in the *Trinity*, is neither the *Sonne*, nor the *Father*, but the *Spirit*, proceeding from both; though there is but *one* and the same *Essence* common to all *three*. As therefore wee beleeve, that the *Father is God*, the *Son is God*, and the *holy Ghost is God*: so we likewise beleeve, that *God* is the Father, *God* is the *Son*, and *God* is the *Holy Ghost*. But by reason of this *reall distinction*, the *person* of the one is not, nor never can be the *Person* of the other. The three *Persons* therefore of the *Godhead*, doe not differ from the *Essence*, but *formally*: but they differ *really*, one from another, and so are distinguished by their *hypostaticall* properties. As the Father is *God*, *begetting* God the Son; the Son is *God*, *begotten* of God the Father; and the holy Ghost is *God*, *proceeding* from both

God the Father, and God the Sonne. Hence it is, that the Scriptures use the Name of *God* two manner of wayes: Either *Essentially*, and then it signifieth the *three* Persons conjoyntly; or *Personally*, and then by a *Synecdoche* it signifieth but *one* of the three Persons in the *God-head*. As the *Father*, 1 Tim. 2. 5. or the *Son*, Act. 20. 28. 1 Tim. 3. 16. or the *holy Ghost*, Act. 5. 4. 2 Cor. 6. 16.

And because the Divine *Essence* (common to all the three persons) is but *one*, we call the same *Vnity*. But because there bee *three distinct Persons* in this one indivisible Essence, we call the same *Trinity*. So that this *Vnity* in *Trinity*, and *Trinity* in *Vnity*, is a holy *mystery*: rather to bee religiously adored by *faith*, than curiously searched by *reason*, further than God hath revealed in his Word.

Thus farre of the divers manner of being in the Divine Essence; now of the Attributes thereof.

Attributes are certaine descriptions of the Divine *Essence*, delivered in the Scriptures, according to the *weakness* of our *capacity*, to helpe us the better to understand the *nature* of

of Gods Essence, and to discerne from all other essences.

The *Attributes* of God are of two sorts, either *nominall*, or *reall*.

The *Nominall* Attributes are of three sorts: first, those which signifie Gods *Essence*: secondly, the *Persons* in the Essence: thirdly, those which signifie *his essentiall workes*.

Of the first sort, is the name *Iehovah*, or rather *Iehueh*, which signifieth *eternall being of himselfe*; in whom being without all beginning and end, all other beings both begin and end, *Isa* 42.8. *Psal*.83.18.

God tels *Moses*, *Exo*. 6.4. *that hee was not knowne to Abraham, Isaac and Iacob, by his name Iehovah*. (Not but that they knew this to be the name of God: for they used it in all their Prayers) but because they lived not to see GOD effecting indeed, that which he *promised* them; in graciously delivering their seede out of *Egypt*, and in giving them the *reall possession of Canaans Land*; and so to be not only *God Almighty*, by whom all things were made; but also *performing indeed* to the children, that which hee promised in his Word to the *Fathers*, which this name *Iehovah* especially signifieth. And for this cause, *Moses* cals God *first Iehovah*, when

when the *universall creation* had his absolute being, *Gen.* 2. 4. And this admirable name is graven on the *Decalogues* forehead, which was pronounced upon the *Israelites* deliverance, to be the *Rule of Righteousnesse*; after which, they should serve their Deliverer in the promised Land.

This *Name* is so full of Divine Mysteries, that the *Iewes* hold it a sin to pronounce it; but if it be no sin to write it, why should it be unlawfull to pronounce it?

This Holy Name of God teacheth us:

First, what God is in himselfe, namely, *an eternall being of himselfe.*

Secondly, how he is unto *others*, because that from him *all other* Creatures have received their *being.*

Thirdly, that we may confidently beleeve his promises: for he is named IEHOVAH, not only in respect of *being*, and causing all things to *bee*; but especially in respect of his *gracious promises*, which without faile he will fulfill in his appointed time, and so causeth that to be, which was not before. And so this *name* is a *golden pledge* unto us, that because he hath *promised*, he will surely upon our *repentance* forgive us

all

all our sins; at the time of death, receive our *Soules*; and in the *Resurrection* raise up our *Bodies* in glory to life everlasting.

The second name denoting Gods Essence, is *Ehieh*; but once read, Ex. 3. 14. of the same root that *Iehovah* is: and signifieth, *I am* or *I will be*: for when *Moses* asked GOD by what name hee should call him, God then named himselfe, *Ehieh Asher Ehieh*; *I am that I am*: or *I will be that I will be*: signifying, that he is an eternall, unchangeable Being: For seeing every creature is temporary and mutable; no creature can say, *Ero qui ero*: *I will be that I will be*. This name in the new Testament is given to our *Lord Christ*, when he is called *Alpha and Omega*, *The beginning, and the ending, which is, which was, and which is to come*, *The Almighty*, Apoc. 1. 18. For all time past and to come, is aye present before God. And to this name, *Christ* himselfe alludeth, Ioh. 8. 58. *Before Abraham was*, I AM.

This name should teach us likewise to have alwayes present in our minds our first *creation*, present *corruption*, and future *Glorification*: and not content our selves with *I was* good, or *I will be* good, but to be good presently;

ſently; that whenever God ſends for us, hee may finde us prepared for *him*.

The third name is *Iah*, which as it comes of the ſame *roote*, ſo it is the contract of *Iehovah*, and ſignifieth *Lord*, becauſe hee is the beginning and *Being* of beings. It is a name for the moſt part, aſcribed unto GOD, when ſome notable deliverance or benefit comes to paſſe according to his former promiſe: and therefore all creatures in heaven and earth, are commanded to celebrate and praiſe God in this name *Iah*.

The fourth is Κύριος *Lord*; uſed often in the New Teſtament: for κύρω, or κυρέω, ſignifieth, *I am*. Hence κύριος, ſignifieth the firſt Eſſence of a thing, or authority. When it is abſolutely given to God, it anſwereth to the Hebrew name IEHOVAH, and ſo tranſlated by the ſeventy Interpreters: for *God* is ſo a *Lord*, that hee is *of himſelfe Lord of all*. This Name ſhould alwayes put us in remembrance to *obey* his commandements, and to feare his judgements, and *ſubmit* our ſelves to his bleſſed will and pleaſure, ſaying with *Ely*, *It is the Lord, let him doe what ſeemeth him good*, 1 *Sam.* 3. 18.

The fifth is Θεὸς, *God*, 600. times uſed in

in the New Testament: and of prophane Writers commonly. It is derived ἀπὸ τοῦ θέειν, because hee runs thorow, and compasseth all things: or ἀπὸ τοῦ αἴθειν, which signifieth, to *burne and kindle*: for God is *Light*, and the Author both of *Heate*, *Light*, and *Life*, in all Creatures, either immediately of himselfe, or mediately by secondary causes. The name is used either *improperly*, or *properly*. *Improperly*, when it is given either *figuratively*, to Magistrates, or *falsely* to Idols. But when it is properly and absolutely taken, it signifieth the *Eternall Essence* of God, being above all things, and through all things: giving life and light to all creatures, and preserving and governing them in their wonderfull frame and order. *God seeth all in all places*: Let us therfore every where take heed what we doe in his sight.

Thus farre of the names which signifie Gods Essence.

The name which signifieth the *Persons* in the *Essence*, is chiefly one, *Elohim*.

Elohim signifieth the *mighty* Iudges: It is a name of the plurall number, to expresse the *Trinity* of Persons in *Vnity* of Essence. And to this purpose the *Holy Ghost* beginneth the

Holy

Holy Bible with this plurall name of *God*, joyned with a Verbe of the singular nnmber; as *Elohim Bara*, *Dii creavit*, *The mighty Gods*, *or all the three Persons in the God-head created.* The *Iewes* also note in the Verbe *Bara*, consisting in the originall of three Letters, the mystery of the Trinity. By ב *Beth*, *Ben*, the Son; by ר *Resh*, *Ruah*, the Spirit: by א *Aleph*, *Ab*, the Father. But this holy mystery is more cleerely taught by *Moses*, *Gen.* 3. 22. *And* IEHOVAH *Elohim said*; *Behold*, *the Man is become as one of Vs.* And *Gen.* 19. 24. IEHOVAH *rained upon Sodom and upon Gomorrah*, *brimstone and fire from* Iehovah *out of Heaven*: that is, God the Sonne, from God the Father, *who hath committed all judgement unto the Sonne*, *Ioh.* 5. 22. See *Psalme* 33. 6. *Isa.* 53. 9, 10. The singular number of *Elohim* is *Eloah*, derived of *Alah*, *he swore*; because that in all waighty causes, when necessity requireth an oath to decide the truth, we are onely to sweare by the Name of God, which is the great & righteous Iudge of Heaven and Earth.

This Name *Eloah* is but seldome used, as *Habak.* 3. 3. *Iob* 4. 9. *Iob* 12. 4. and 15. 8. 36. 2. *Psalme* 18. 32. *Psalme* 114. 7. Once it hath a Noune

plurall

plurall joyned to it, *Iob* 35.10. *Ron saith, Where is Eloah Gosai, the Almighty my Makers?* to note the Mystery of the *eternall Trinity*. Many times also *Elohim*, the plurall number, is joyned with a verbe plurall, to expresse more emphatically this Mystery, *Genesis* 35.7. 2. *Sam.* 7. 23. *Iosh.* 24. 19. *Ier.* 10. 10. *Elohim* is also sometime *Tropically* given to Magistrates, because they are Gods Vicegerents, as to *Moses*, *Exod.* 7. 1. IEHOVAH *said unto Moses, I have made thee Elohim to Pharaoh*, that is, I have appointed thee an Embassador, to represent the Person of the true *Three* one God, and to deliver his message and will unto *Pharaoh*. As oft therefore as wee reade, or heare this name *Elohim*, it should put us in minde to consider, that in one divine *Essence* there are *three* distinct *Persons*, and that *God* is Iehovah *Elohim*.

Ha

follow the Names which signifie Gods Essentiall workes, which are these five especially.

EL, which is as much as the *strong God*, and teacheth us, God is not onely most strong, and itude it selfe, in his owne Essence: also that it is he, that giveth all ngth and power to all other Creaes. Therefore, Christ is called, *Esa.* *El Gibbor*, *The strong, most mighGod.* Let not Gods children feare power of enemies, for *El* our God more strong than they.

Schaddai, That is, *Omnipotent.* this Name, God usually styled nselfe to the Patriarches, *I am El haddai*, *the strong God*, *Almightie.* cause he is perfectly able to defend servants from all evill: to blesse m with all temporall and spirituall tlings, and to performe all his proises, which he hath made unto them this life, and that which is to come. his Name belongeth onely to the od-head, and to no creature, no, not the *humanity of Christ*. This may ach us with the Patriarchs, to put r whole confidence in God, and not doubt of the true performance of his romises.

3. *Adonai*, My Lord; this name, [illegible] the *Massoretes* note, is found 134. [illegible] in the Old Testament. *Analogically* [illegible] is given to creatures, but *properly* [illegible] belongeth to God alone. It is [illegible] *Mal.* 1.6. in the plurall number, [illegible] note the mystery of the holy Trinity. If I bee *Adonim*, *Lords*, [illegible] *feare? Adoni* the singular: *Adon* [illegible] the plurall number. This Name is [illegible] ven to Christ, *Dan.* 9.18. *Cause thy face to shine upon thy Sanctuary that is desolate, for Adonai* (the Lord Christ) [illegible] sake. The hearing of this holy Name may teach every man to obey God's Commandements, to beare him alone, to suffer none besides him to raigne in his conscience, to lay hold (by a particular hand of faith) upon his word and promise, and to challenge God in Christ to be his God, that hee may say with *Thomas*, *Thou art my Lord and my God.*

4. Is *Helion*: that is, *most High.* [illegible] 9.2. *Psal.* 91.9. *and* 92.9. *Dan.* 4.17. 24,25,34. *Acts* 7.48. This name Gabriel giveth unto God; telling the Virgin *Mary*, that the Childe which should be borne of her, should be the Son of the *most high*, *Luke* 1.32. This teacheth, that God in his Essence and glory, exceedeth infinitely all Creatures in Heaven and Earth. Secondly, [illegible]

at no man should bee proud of any arthly honour or greatnesse. Thirdly, wee desire true dignity, to labour to ave communion with God in *grace* nd *glory*.

5. *Abba*, a Syriacke name, signifying *Father*. *Rom.*8.15. This is sometimes used *Essentially*, as in the Lords Prayer. Secondly, *Personally*, as *Mat.* 1.25. For God is Christs Father by nature, and Christians by *adoption* and *race*. *Christ is called the everlasting Father*, *Esay* 9.6. because he regenerates us under the New Testament. God is also called *the Father of lights*, *ames* 1.17. because God dwelleth in naccessible light, 1 *Tim.* 6.16. and is he Author, not onely of the Sunnes ight, but also of all the light, both of aturall reason, and supernaturall race, *Which lightneth every man that ometh into the world*. This name eacheth us, that all the gifts which we eceive from God, proceed from his neere Fatherly love. Secondly, that wee should love him againe, as deare hildren. Thirdly, that we may in all ur needs and troubles, be bold to call pon him as a Father, for his helps nd succour. Thus should we not heare f the sacred Names of God, but we hould thereby be put in minde of his *eerdnesse* unto us, and of our *duties* un-

to him. And then should we find how comfortable a thing it is, to do every thing in the *Name* of God. A phrase usuall in every mans *tongue*: but the true comfort thereof (through ignorance) knowne to few mens hearts.

It is a great *wisdome*, and an unspeakable matter for the strengthning of a Christians *Faith*, to know how in the mediation of CHRIST, to invocate *God* by such a name, as wherein hee hath manifested himselfe to be most willing, and best able to help and succour him in his present need or adversity. The *ardent desire* of knowing GOD, is the surest testimony of our love to God, and of Gods *favour* to us. *Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my Name: he shall call upon me, and I will answer him*, &c. And it is a great strengthning of faith, with understanding to begin every action in the *Name of God*.

Thus farre of the nominall Attributes.

The *reall Attributes* are of two sorts, either *absolute*, or *relative*.

The *absolute Attributes* are such, which cannot in any sort agree to any *creature*, but to God *alone*.

Thefe

These are two: *Simpleneſſe* and *Infiniteneſſe*.

Simpleneſſe, is that whereby God is voide of all *compoſition*, *diviſion*, *multiplication*, *accidents*, or parts compounding, either ſenſible, or intelligible: ſo that what-ever he is, he is the ſame eſſentially.

It hinders not Gods ſimpleneſſe that he is three: becauſe God is three, not by *compoſition of parts*, but by *coexiſtence of Perſons*.

Infiniteneſſe is that, whereby all things in God are voide of all *meaſure*, *limitation*, and *bounds*, above and beneath, before and after.

From theſe two doe neceſſarily flow three other abſolute Attributes.

6. *Vnmeaſurableneſſe*, or *ubiquity*, whereby hee is of infinite extenſion, filling heaven and earth, containing all places, and not contained of any *ſpace*, *place*, or *bounds*, and being no where abſent, is every where preſent.

There are foure degrees of Gods *preſence*: the firſt is *univerſall*, by which God is *repletively*, every where, *inclu-ſively*, no where.

Secondly, *Speciall*, by which God is ſaid to be in *heaven*, becauſe that there his *Power*, *Wiſdome*, and *Goodneſſe*, is in a more excellent manner ſeene and enjoyed: as alſo becauſe that uſually he

doth from thence powre forth his [illegible] *stings* and *judgements*.

Thirdly, *more speciall*, by which God dwelleth in his *Saints*.

Fourthly, *most speciall*, and [illegible] ther singular, by which the *whole fulnesse of the God-head dwelleth in Christ bodily*.

2 *Vnchangeablenesse*, wherby God is voide of all change: both in respect of his Essence and Will.

3 *Eternity*, whereby God is without *beginning* of dayes, or *end* of times, and without all bounds of *procession*, or *succession*.

Thus farre of the absolute Attributes, now of the Relative, or such as have reference to the Creatures.

Those are five.

1. *Life*. 2. *Vnderstanding*. 3. *Will*. 4. *Power*. 5. *Majestie*.

1. THE *Life of GOD* is that, by which, as by a most pure and perpetuall Act, he not onely liveth of himselfe, but is also that *ever* and *overflowing Fountaine* of *Life*, from which all Creatures derive their *lives*: so as that *in him, they live, move, breathe, and have their being*. And because *only* his

Life differs not from his *Essence*, ...refore God is said *onely to have im-*...*rtality*, 1 Tim. 6. 16.

2. The *Understanding*, or *knowledge* of God, is that whereby (by *one pure act*) hee most perfectly knoweth in himselfe al things that *ever were, are, or shall be*: Yea, the thoughts and imaginations of mens hearts.

This *Knowledge* of God is either *generall*, by which God knoweth *simply all things* eternally, the *good* by himselfe, the *evill* by the good opposite to it: imposing to things *contingent*, the *Lot* of contingency; and to things *necessary*, the *Law* of necessity. And thus knowing all things in, and of himselfe, hee is the *cause* of all the *knowledge* that is in all, both *Men* and *Angels*. Secondly, *speciall*, called the knowledge of *approbation*, by which he particularly *knoweth*, and graciously *acknowledgeth* onely his *Elect* for his owne.

Understanding also containes the *wisdome of God*, by which he most wisely created all things of *nothing*, *in number, measure, and weight*, and still mileth and disposeth them to serve his owne most holy *purpose* and *glory*.

3 The *Will of God* is that, whereby of necessity he willeth himselfe, as the *soveraigne good*: and (by willing himselfe)

selfe) willeth most freely all other things, which are out of himselfe.

The will of God, though in it it bee but one, as in his *Essence*, yet respect of the diverſity of *effects*, it is called in the Scripture divers names: as

1 *Love*, whereby is meant his eternall *good will*, whereby ordaineth his elect to be ly ſaved through Chriſt, beſtoweth on them al ry graces for this *life*, and to come, *taking pleaſure* their perſons and ſervice.

2 *Juſtice* is *Gods conſtant* whereby hee recompenſeth Men and Angels, according to their workes: *puniſhing* impenitent, according to *deſerts*, called the juſtice his *wrath*: and *rewarding* faithfull according to his promiſes, called the juſtice of *Grace*.

3 *Mercy*, which is *Gods mere good will*, and ready affection to forgive a penitent ſinner, notwithſtanding all his ſinnes and ill deſerts.

4 *Goodneſſe*, whereby God *willingly communicateth* his good with his Creatures: and be-

cauſe

cause he communicates it *freely*, it is termed *grace*.

5 *Truth*, wherby *God* willeth constantly those things which he willeth: effecting and performing al things, which he hath spoken, in his *appointed time*.

6 *Patience*, whereby God *willingly forbeareth* to punish the wicked, so long as it may stand with his justice, and untill their sinnes be ripened.

Ad pœnam tardus Deus est, ad præmia velox.

Sed pensare solet vi graviore moram.

7 *Holinesse*, whereby Gods nature is separated from all *prophaneness*: and abhorreth all filthines: and so being wholly pure in himselfe, delighteth in the inward and outward *purity* and *chastity* of his servants, which he infuseth into them.

8 *Anger*, wherby is meant *Gods* most certaine and just *Will*, in *chastning the elect*, & in revenging and *punishing* the *Reprobate*, for the injuries they offer to him and his *chosen*: & when God will punish with *rigour* and severity, then it is termed *wrath*, *temporall* to the *Elect*: *eternall* to the *Reprobate*.

4. The *Power* of *God* is that whe[reby] he can simply and freely doe w[hat-] *ever he will*, that is agreeable to his n[a-] ture: and whereby (as he hath m[ade] so) hee still *ruleth* Heaven and Ea[rth] and all things therein. This Abso[lu-] ty power of God is either *absolute*, [or] which he can will, and doe more th[an] he willeth or doth, *Matth.* 3. 9. and 2[6.] 53. *Rom.* 9. 18. *Or actuall*, by wh[ich] God doth indeed whatsoever he wi[ll] and hindreth whatsoever he will n[ot] have done, *Psal.* 115. 3.

5 *Majestie* is that, by which Go[d] of his owne *absolute* and *free* authori[ty] raigneth and ruleth, as *Lord* and *King* over all creatures *visible*, and *invisible*: Having both the *right* and *propriety* in all things: as *from whom*, and *for whom*, are all things: as also such a *plenitude of power*, that he can pardon the offences of all whom he *will* have *spared*, and *subdue* all his *Enemies*; whom hee will have *plagued* and *destroyed*, without being bound to *render* to any Creature a reason of his doing; but making his owne most holy and just *will*, his only most perfect and eternall *Law*.

From all these *Attributes* ariseth *one*, which is *Gods* soveraigne blessednesse or perfection.

Blessednesse is that *perfect* and unmeasurable

easurable possession of *ioy* and *glory*, hich God hath in himselfe for ever: nd is the cause of all the blisse and erfection, that every Creature enjoyeth in his measure.

Ther are other *Attributes*, figuratively nd *improperly* ascribed unto God, in he holy *Scriptures*; as by an *Anthropomorphosis*, the members of a man, *eyes*, *ares*, *nostrils*, *mouth*, *hands*, *feet*, &c. or the senses and actions of man, as *seeing*, *hearing*, *smelling*, *working*, *walking*, *striking*, &c. By an *Anthropopatheia*, the affections, and passions of a man, as *gladnesse*, *griefe*, *ioy*, *sorrow*, *love*, *hatred*, &c. or by an *Analogie*, as when he is named a *Lion*, a *Rock*, a *Tower*, a *Buckler*, &c. Whose signification every Commentary will expresse.

Of all these Attributes, we must hold these generall Rules.

NO *Attribute* can sufficiently expresse the *Essence* of God, because it is infinite, and ineffable.

Whatsoever therefore *is spoken of God is not God*; but serveth rather to helpe our weake understanding, to conceive in our reason, and to utter in our speech the *Maiestie* of his *Divine Nature*, so farre as hee hath vouchsafed to reveale

veale himselfe unto us in his w

2. All the Attributes of God l
long to every of the three *Persons*,
well as to the *Essence* it selfe, with
limitation of a *personall propriety*.
the *mercy* of the *Father*, is mercy
getting: the *mercy* of the *Sonne*,
mercy *begotten*: the mercy of the
ly *Ghost*, is mercy *proceeding*: and
of the rest.

3. The *Essentiall Attributes* of God
differ not from his Essence. Becau
they are so in the Essence, that they a
the very *Essence* it selfe. In *God* there
fore there is nothing which is not e
ther his *Essence* or *Person*.

4. The *Essentiall Attributes* of God
differ not *Essentially*, not *really* on
from another, (because, whatsoeve
is in GOD, is *one* most *simple Es*
sence, and one admits no division) bu
onely in *our reason* and *understanding*,
which being not able to know Earth
ly things, by one *simple act*, with
out the helpe of many distinct Acts,
must of necessity have the helpe of
many distinct Acts to know the incom
prehensible God. Therefore (to speake
properly,) there are not in GOD
many *Attributes*, but *one onely*, which
is nothing else but the *Divine Es*
sence it selfe, by what Attribute so
ever you call it. But in respect of

our

our reason, they are said to bee so many different Attributes. For *our Understanding* conceives by the name of *Mercy*, a thing differing from that which is called *Iustice*. The *Essentiall Attributes* of *God* are not therefore *really* inseparable.

5 The *Essentiall Attributes* of God are not *parts* or *qualities* of the Divine Essence, nor Accidents in the Essence, as in a Subject: but the *very whole and entire Essence of God*. So that every such *Attribute* is not *aliud & aliud*, another and another thing, but one and the same thing. There are therefore no *Quantities* in God, by which hee may bee said to be *so much and so much*: nor *Qualities*, by which hee may be said to be *such* and *such*: but whatsoever God is, he is *such* and the *same* by his *Essence*. By this *Essence* he is *wise*, and therefore wisdome it selfe: by his *Essence* he is *good*, and therefore *goodnesse* it selfe: by his *Essence* hee is mercifull, and therefore mercy it selfe: by his *Essence* hee is *just*, and therefore *justice* it selfe, &c. In a word, God is *great*, without *Quantity*: *good*, *true*, and *just* without *Quality*: *mercifull*, without *passion*: an act without *motion*: *everywhere* present without *sight*: without time, the *first* and the *last*; the Lord of all creatures,

from

from whom all receive themselves and all the *good* they have, yet himself *needeth, nor receiveth* he any increase of goodnesse or happinesse from any other.

This is the plaine *description* of God so farre as hee hath revealed himself to us in his *Word*.

This Doctrine (of all other) every true *practitioner* of *Piety*, must *competently* know, and *necessarily* believe for foure *speciall uses*.

1 That wee may discerne our true and *onely God*, from all *false gods* and *Idols*: for the description of God, is properly knowne onely to his *Church*, in whom he hath thus graciously manifested himselfe.

2 To *possesse* our hearts with a greater awe of his *Maiestie*, whilest we *admire him* for his *simplenesse* and *infiniteneſſe*: *adore* him for his *immeasurableneſſe, unchangeableneſſe*, and *eternity*: *seeke wisdome* from his *understanding* and *knowledge*: *submit* ourselves to his blessed *will* and *pleasure*: *love him*, for his *love, mercy, goodnesse*, and *patience*: *trust* to his *Word*, *because of his truth*: *feare* him *for his power, justice*, and *anger*; *reverence* him *for his holinesse*: and *praise* him for his *blessednesse*, and to depend all our life on him, who is the onely Author of

life, being, and all the *good things* have.

3 To *stirre us up* to imitate the *Divine Spirit* in his holy Attributes; and to beare (in some measure) the image of his *Wisdome, love, goodnesse, justice, mercy, truth, patience, Zeale,* and *anger,* against sinne, that we may be *wise, loving, iust, mercifull, true, patient,* and *Zealous* as our God is.

4 Lastly, that we may in our prayers and Meditations *conceive* aright of his Divine Majestie, and not according to those grosse and blasphemous *imaginations,* which naturally arise in mens braines: as when they conceive God to be like an old *Man sitting in a chaire*: and the blessed *Trinity* to be like that *tripartite Idoll,* which Papists have painted in their Church-windowes.

When therefore thou art to pray unto God, let thine *heart* speake unto him, as to that *eternall, infinite, Almighty, holy, wise, iust, mercifull Spirit,* and *most perfect, indivisible Essence of three severall persons, Father, Sonne,* and *Holy Ghost: who being present in all places, ruleth Heaven, and Earth; understandeth all mens hearts, knoweth all mens miseries; and is onely able to bestow on us all graces which we want, and to deliver all penitent sinners, who*

with

with faithfull hearts seeke (for (his) sake) his helpe, out of all their afflictions and troubles whatsoever.

The ignorance of this true knowledge of God, makes many to make an Idoll of the true God, and is the only cause, why so many doe professe all *other parts* of Gods worship and religion, with so much *irreverence* and *hypocrisie*. Whereas if they did truly know God, they durst not [illegible]

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liar, and the truth is not in him. So
re therefore as we imitate God in
s *Goodnesse*, *Love*, *Iustice*, *Mercy*,
atience, and other Attributes, *so far*
e we know him.

Thirdly, when with inward *groanes*,
nd the serious *desires* of our hearts,
e long to attaine to the perfect and
lenary knowledge of his *Majestie*, in
which is to come.

TLY

ND.

that *God* is the *Soveraigne good*, w
is not thy heart more setled upon h
than on all worldly good? If th
doest indeed beleeve, that God is
just Judge, how darest thou live so
curely in sinne without repentance?
thou doest truly beleeve, that God
most *wise*, why doest not thou refer
the events of *crosses* and *disgraces* un
him, who knoweth how to *turne*
things to the best, unto them that lo
him? If thou art perswaded, that G
is true: why doest thou doubt of h
promises? And if thou beleevest th
God is *Beauty*, and *Perfection* it self,
why doest not thou make him alo
the chiefe end of all thine *affection*
and *desires?* for if thou lovest beauty,
hee is most faire: if thou desirest rich-
es, hee is most wealthy: if thou se-
kest wisdome, hee is most wise. What-
soever *excellency* thou hast seene in any
Creature, it is nothing but a *sparkle* of
that, which is in *infinite perfection* in
GOD; and when in Heaven we
shall have an *immediate communion*
with GOD, we shall have them all
perfectly in him, *communicated* unto
us. Briefly, in all *goodnesse* he is *all*
in *all*. Love that one good God; and
thou shalt love him, in whom all the
good of goodnesse consisteth. He that
would therefore attaine to the saving
know-

nowledge of GOD, must learne to now him by *love*. For *God is love*, nd the *knowledge of the love of God*, *asseth all knowledge*. For all know- dge, besides, to know how to *love od*, and to *serve him onely*, is nothing pon *Salomons* credit, but *vanity of va- ities, and vexation of spirit*.

Kindle therefore, O my *Lady*, nay ather, O my *Lord Charity*, the love f thy selfe in my soule; especially, eeing it was thy good pleasure, that eing reconciled by the blood of hrist, I should be brought, by the nowledge of thy grace, to the *commu- ion* of thy glory, wherein onely con- sists my *soveraigne good* and happinesse or ever.

Thus, by the light of his owne *Word*, we have seene the *back-parts* of *Iehe- vah Elohim*, the eternall *Trinity*, whom to *beleeve*, is saving *faith* and *verity*. And unto whom from all *Creatures* in heaven and earth, be all *praise*, *domi- nion*, and *glory* for ever. Amen.

Thus farre of the knowledge of God. *Now of the knowledge of a* mans selfe. *And first of the* state *of his* misery *and* corruption *without renovation by Christ.*

Meditations

Meditations of the misery of a man, not reconciled to God in Christ.

O Wretched man, who shall I begin to describe thine *endlesse* misery, who art *condemned*, as soone as conceived; and adjudged to *eternall* death before thou wast borne to a temporal life. A beginning indeed I finde, but no end of thy miseries. For when *Adam* and *Eve*, being created after God owne *Image*, and placed in Paradise that they and their posterity might live in a blessed state of life immortall, having dominion of all earthly creatures, and onely restrained from the fruit of *one tree*, as a signe of their subjection to the almighty *Creator*; though God forbad them this one small thing under the penalty of eternall death; yet they beleeved the *Divels word* before the *Word of GOD*; making God (as much as in them lay) *a lyer*. And so being *unthankefull* for all the benefits which God bestowed on them they became *male-contented* with their present state, as if God had dealt *enviously* or *niggardly* with them: and beleeved that the divell would make them partakers of farre more glorious things, than *ever* God had bestowed upon

upon them, and in their pride they fell into high *treason* against the *most High*, and disdaining to be Gods subjects, they affected blasphemously to be *Gods themselves*, equals unto God. Hence, till they repented (losing *Gods Image*) they became like unto the *Divell*: and so all their posterity, as a *Traiterous* brood (whilest they remaine *impenitent*, like thee,) are subject in this life to all *cursed miseries*, and in the life to come, to the *everlasting fire*, prepared for the *Divell* and his angels.

Lay then aside for a while thy *doting vanities*, and take the view with mee of thy *dolefull miseries*: which duly survayed, I doubt not but that thou wilt conclude, that it is farre better, never to have *Natures being*, than not to *be* by *Grace*, *a Practitioner* of religious piety.

Consider therefore thy misery.

1 In thy *life*.
2 In thy *death*.
3 After *death*.

In thy life.

1 The miseries accompanying thy *body*.

2 The miseries which deforme thy *soule*.

In thy death, the miseries which shall oppresse thy body and soule.

After

death, the miseries which shall o[illegible] whelme both body and soule [illegible] in hell.

And first, let us take a view of th[illegible] miseries which accompany thy bo[illegible] according to the foure ages of thy [illegible]

1 *Infancy.*
2 *Youth.*
3 *Manhood.*
4 *Old-age.*

Meditations of the miserie of Infancy.

WHat wast thou being an *In-fant*, but a *brute*, having [illegible] shape of man? Was not thy *body* con-ceived in the heate of lust, the secret [illegible] shame, and staine of *originall sin*[illegible] And thus wast thou cast naked up[illegible] the earth, all imbrewed in the blood [illegible] filthinesse, (filthy indeed, when [illegible] Sonne of God, who disdained not [illegible] take on him mans *nature*, and the in-firmities thereof: yet thought it unbe-seeming his Holinesse, to be conceived after the sinfull manner of mans con-ception.) So that thy mother was a-shamed to let thee know the manner thereof: What cause then hast thou to boast of thy *birth*, which was a cur-sed paine to thy mother, and to thy selfe, the entrance into a troublesome life?

? the greatneſſe of which miſeries, ſe thou couldeſt not utter in ds, thou diddeſt expreſſe (as well hou couldeſt) in weeping teares.

2. *Meditations of the miſeries of Youth.*

WHat is *Youth*, but an untamed *Beaſt?* all whoſe actions are b and rude, not capable of good unſell, when it is given: And Ape-e, delighting in nothing but in toies d Babies? Therefore thou ſo ſooner anſt to have a little ſtrength and cretion, but forthwith thou waſt pt under the rod, and feare of Pa-nts and Maſters: as if thou had'ſt ene borne to live under the *diſcipline others*, rather than at the *diſpoſition* thine *owne will*. No *tired horſe* was ver more willing to be rid of his bur-hen, than thou waſt to get out of the ervile eſtate of this bondage. A ſtate ot worthy the deſcription.

3. Medi-

3. *Meditations of the miseries of Manhood.*

WHat is *mans* state, but a [illegible] wherein (as waves) *one* [illegible] ble ariseth in the neck of *another*; [illegible] latter *worse* than the former? No [illegible] ner diddest thou enter into the *[illegible]* of this world, but thou wast [illegible] ped about with a *cloud of* [illegible] Thy *flesh* provokes thee to *lust*, [illegible] world allures thee to pleasures, [illegible] the *Divell* tempts thee to all [illegible] of sinnes; *feares of enemies* [illegible] thee, *suits in Law* doe vexe [illegible] *wrongs* of ill *neighbours* doe [illegible] thee, cares for wife and children [illegible] consume thee, and *disquietnesse* [illegible] open *foes* and false *friends*, doe [illegible] manner confound thee: Sinne [illegible] thee *within*; *Satan* layes snares [illegible] fore thee. Conscience of sinnes [illegible] doggeth behinde thee. Now *adver-sity* on the left hand frets thee, [illegible] *prosperity* on thy right hand flatt[illegible] thee: *over thy head* Gods vengeance due to thy sinne, is ready to fall upon thee; and *under thy feet*, *Hell* [illegible] is ready to swallow thee up. And [illegible] this miserable estate whither wi[illegible] thou goe for rest and comfort? the house is full of cares, the field full [illegible]

toyle;

; the *Country of rudenesse*, the
of factions; the Court of *Envie*,
Church of *Sects*, the *Sea* of *Pirats*,
Land of *Robbers*. Or in what state
thou live, seeing *wealth* is envi-
nd *poverty* contemned; *wit* is dis-
ted, and *simplicity* is derided?
rstition is mocked, and *Religion* is
ected; *Vice* is advanced, and ver-
is disgraced? Oh with what a bo-
of sinne art thou compassed about!
World of *wickednesse*? what are
ne *Eyes*, but *windowes* to beholde
ities? What are thine *Eares*, but
d-gates, to let in the streames of
quity? What are thy *Senses*, but
ches to give fire to thy lusts? What
hine *Heart*, but the *anvill*, whereon
an hath forged the ongly shape of
lewd affections? Art thou nobly
cended? thou must put thy selfe in
ill of *forraigne warres*, to get the
uration of earthly honour; oft-
nes hazard thy life in a desperate
mbate, to avoid the aspersion of a
ward. Art thou born in *meane estate*?
ord! what paines and drudgery must
ou endure at *home* and *abroad*, to get
aintenance? and all perhaps scarce
fficient to serve thy necessity; and
hen (after much service and labour)
man hath got something, how little
rtainty is there in that which is got?

ing thou seest by daily experience, he who was rich yesterday, is to [illegible] *beggar*, he that yesterday was in [illegible] to day is *sicke*: he that yesterday [illegible] *merry* and *laughed*, hath cause to [illegible] *mourne* and *weepe*; hee that yesterday was in *favour*, to day is in *disgrace*: he, who yesterday was *alive*, to day *dead*: and thou knowest not *how* [illegible] nor in what manner, thou shalt [illegible] thy selfe. And who can enumerate [illegible] *losses*, *crosses*, *griefes*, *disgraces*, [illegible] *nesses*, and *calamities*, which are [illegible] dent to sinfull man? To speake [illegible] thing of the death of *frinds* and [illegible] *dren*, which oft-times seemes to be [illegible] to us farre more bitter than [illegible] death it selfe.

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4. *Meditations of the misery of old-age.*

WHat is *Old age*, but the [illegible] *tacle* of all *maladies*? [illegible] thy lot be to draw thy *dayes*, to a [illegible] *date*, in comes old baldheaded [illegible] stooping under *dotage*, with his [illegible] *led* face, *rotten* teeth, and *stinking* breath: *teastie* with Choler, *wither* with drinesse, *dimmed* with blindnesse, *absurded* with deafenesse, overwhelmed with sicknesse, and *bowed together*

wi[illegible]

weakeneſſe, having no uſe of any
, but of the ſenſe of paine: which
cketh every member of his body,
it never eaſeth him of griefe, till
hath throwne him downe to his
e.

hus farre of the miſeries which ac-
pany the body. Now of the miſe-
which accompany the ſoule chiefly
his life.

Meditations of the miſery of the ſoule in this life.

THE miſery of thy ſoule will more evidently appeare, if thou wilt thus nſider;

1 The *felicity* ſhe hath loſt.

2 The *miſery* which ſhee hath lled upon her ſelfe by ſinne.

1 The *felicity loſt*, was firſt the fru-ion of the *Image* of *God*, whereby the ule was like unto God in *knowledge*, abling her perfectly to underſtand e *revealed will of God*. Secondly, e *holineſſe*, by which ſhee was free rom all prophane *errour*. Thirdly, *ighteouſneſſe*, whereby ſhee was able o incline all her naturall *powers*, and o frame uprightly all her actions, pro-ceeding from thoſe *powers*. With the oſſe of this *divine Image*, ſhee loſt this

Love of God, and the blessed com-
nion which she had with his Ma-
wherein consisteth her *life*, and
pinesse. If the losse of earthly
vex thee so much, how should not
losse of this *divine treasure* per-
thee much more?

2 The misery which shee pulled
on her selfe, consists in two things:

1 *Sinfulnesse.*

2 *Cursednesse.*

1 *Sinfulnesse* is an universall cor-
tion: both of her *Nature* and *a-*
ons: for her *Nature* is infected wi
proneness to every sinne continuall
the *Minde* is stuffed with *vanity*,
Understanding is darkned with
rance, the *Will* affecteth nothing
vile and *vaine things*: All her ac-
are evill: yea, this deformity is so
olent, that oftentimes in the rege-
rate soule, the *Appetite* will not o
the government of *Reason*, and
Will wandreth after, and yeelds
sent to sinfull motions. How gr
then is the violence of the *Appe*
and *Will* in the *Reprobate* soul
which still remaines in her Natur
corruption? Hence it is, that
wretched soule is so deformed w
sinne, defiled with *lust*, polluted wi
filthinesse, outraged with *passion*
over-carried with *affections*, gi

h *envie*, overcharged with *gluttony*, quedred with *Drunkennesse*, boy- with *Revenge*; transported with *re*, and the glorious *Image* of God nsformed to the ougly *shape* of the vell, so farre, as it once *repented the rd, that ever he made man.*

From the former flowes the o- er part of the *Soules misery*, cal- l *cursednesse*, whereof there are two grees.

1 *In part.*
2 *In fulnesse thereof.*

1 *Cursednesse in part*, is that, hich is inflicted upon the Soule in *fe* and *death*, and is *common* to her ith the body.

The *cursednesse* of the soule in *life*, is he *wrath of God*, which lieth upon ch a creature, *so farre*, as that *all* hings, not *onely calamities*, but also ery *blessings* and *graces* turn to ruine. *ser•our of Conscience* drives him from God and his service, that he dares not come to his presence and ordinances; but is given up to the slavery of *Satan*, and to his owne *lusts*, and vile *affecti-* ons.

This is the *cursednesse* of the Soule in life: now followes the *cursednesse* of the Soule and body in death.

Meditations of the misery of
body and soule in death.

AFter that the *aged man* hath
flicted with long sickneſſe
ving endured the brunt of *paine*
now expect some eaſe: in comes
(Natures *slaughter-man*, Gods
and Hels *Purveior*) and looks
man grimme and blacke in the
and neither pittying his *age*,
gasding his long endured dolours,
not be hired to forbeare either
ver or gold: nay, he will not
ſpare his life, *skin for skin*, and all
the *old man* hath: but *batters*
principall parts of his body, and
treſts him to appeare before the
Iudge. And as thinking that
man will not diſpatch to goe with
faſt enough: Lord! how many
of *calamities* doth her ſhoot
him, *ſtitches*, *aches*, *cramps*,
of *fruſtions*, *rheumes*, *flegmes*,
ſtone, *winde*, &c.

Oh, what a *ghaſtly ſight* is it, to
him then in his bed, when *death*
given him his *mortall* wound! what
cold ſweat over-runnes all his body!
what a *trembling* poſſeſſeth all
members? the *head* ſhooteth, the
waxeth pale, the *noſe* blacke; the

Iawbone hangeth downe, the *eye-gs* breake, the *Tongue* falteth, the *ath* shortneth, and smelleth earth-the *Throat* ratleth, and at every pe the *heart-strings* are ready to ake asunder.

Now the miserable soule *sensibly* per-veth her earthly body to begin to : for as towards the *dissolution* of e universall frame of the great orld, the Sunne shall be turned into rkenesse, the *Moone* into blood, and e *Starres* shall fall from Heaven, the *yre* shall bee full of stormes, and ashing Meteors, the *Earth* shall trem-le, and the *Sea* shall roare, and mens earts shall faile for feare, expecting he end of such sorrowfull *beginnings*: o towards the *dissolution of man*, (which is the little world) his *Eyes* which are as the *Sun* and *Moone*, lose heir light, and see nothing but blood-uiltinesse of sinne; the rest of the *Senses*, as *lesser starres*, doe one after another faile and fall: his *Mind*, *Reason*, and *Memory*, as heavenly pow-ers of his soule, are shaken with feare-full stormes of *despaire*, and fierce flashings of *hell-fire*; his earthly body begins to shake and tremble, and the humours like an over-flowing Sea, roare and rattle in his throat, still ex-pecting the woefull *ends* of these dread-full *beginnings*.

Whilest he is thus summoned to ap-
peare at the great *Assises* of GOD
Judgement, behold a *Quarter-Sessions*
and Gaole-delivery is held with-
himselfe: where *Reason* sits as Judge,
the *Divell* puts in a *Bill* of Indict-
ment, as large as that Booke of Eccle-
sy: wherein is alleaged all thy evil
deeds, that ever thou hast *committed*,
and all the *good deeds* that ever thou
hast *omitted*, and all the *curses* and
Judgements, that are due to every sin.
Thine owne *conscience* shall accuse
thee, and thy *memory* shall give in
evidence, and *death* stands at the Barre
ready, as a cruell *Executioner* to dis-
patch thee. If thou shalt thus *condemne*
thy selfe, how shalt thou escape the
just condemnation of *God*, who knowes
all thy misdeeds better than thy selfe?
Faine wouldest thou *put out* of thy
minde, the *remembrance* of thy wicked
deeds, that trouble thee: but they
flow *faster* into thy *remembrance*, and
they will not be *put away*, but cry out
to thee, *We are thy workes, and we will*
follow thee: And whilest thy soule is
thus *within*, out of peace and *order*;
thy children, wife, and friends, trou-
ble thee as fast, to have thee put thy
goods in order; some crying, some cra-
ving, some pittying, some chearing;
all like *Flesh flies*, helping to make thy

sorrow

sorrowes more *sorrowfull*. Now the *Divels*, who are come from *hell* to *fetch away thy soule*, begin to appeare to her; and wait as soone as shee comes forth, to take her and carry her away. Stay she would within, but that she feeles the body begin by *degrees to dye*: and ready, like a *ruinous house*, to fall upon her head. *Fearefull* she is to come forth, because of those *Hell-hounds* which waite for her comming. Oh, shee that spent so many *dayes* and *nights* in vaine & idle *pastimes*, would now give the whole *world*, if shee had it, for *one houres* delay, that she might have space to repent, and reconcile her selfe unto God. But it cannot be, because her body which joyned with her in the *action* of sin, is altogether now unfit to joyne with her in the exercise of repentance: and repentance must be of the whole man.

Now she seeth that all her *pleasures* are gone, as if they had never bin: and that but only torments remaine, which *never* shall have end of *being*. Who can expresse her *remorse* for her sins *past*, her *anguish* for her *present* misery, and her *terror* for her torments to *come*?

In this extremity, she lookes every where for helpe, and shee findes her selfe every way helplesse. Thus in her *greatest* misery (desirous to heare-

the least word of comfort) she directs this, or the like speech unto her Eyes: *O Eyes*, who in times-past were so quick-sighted, can yee spie no comfort, nor any way, how I might escape this dreadfull danger? But the eye-strings are broken, they cannot see the candle that burneth before him: nor discern whether it be day or night.

The Soule (finding no comfort in the *Eyes*) speaketh to the *Eares*: O *Eares*, who were wont to recreate your selves, with hearing new pleasant discourses and Musicks sweetest harmony; can you heare any newes or tydings of the least comfort for me? The *Eares* are either so deafe, that they cannot heare at all: or the sense of hearing is growne so weake, that it cannot endure to heare his dearest friends to speake. And why should these now heare any tydings of joy in Death, who could never abide to heare the glad tydings of the Gospell in his life? The *Eares* can minister no comfort.

Then she intimates her griefe unto the *Tongue*: Oh *Tongue*, who wast wont to brag it out with the bravest, where are now thy big and daring words? now (in my greatest need) canst thou speake nothing in my defence? Canst thou neither daunt these fiends with threatning words, nor

entreat

entreat them with *faire speeches*? Alas, the *Tongue* two dayes agoe lay *speechlesse*: it cannot in his *greatest* extremity, either call for a *little drinke*, or desire a friend to *take away* with his finger the *flegme*, that is ready to *choak* him.

Finding here no hope of helpe, shee speakes unto the *Feet*. Where are ye, *O feet*, which sometime were so nimble in *running*, can you *carry* mee no where, out of this dangerous place? The feet are *stone-dead* already: If they be not *stirred*, they cannot *stir*.

Then she directs her speech unto her *hands*: *O hands*, who have beene so often approved for manhood, in *peace* and *warre*, and wherewith I have so often defended my selfe, and offended my foes; never had I more need than now. *Death* lookes me grim in the face, and kils me. *Hellish fiends* waite about my bed to *devoure* me: helpe me *now* or I perish for *ever*. Alas, the *hands* are so *weake*, and doe so *tremble*, that they cannot reach to the *mouth* a *spoonefull* of supping, to releeve languishing *nature*.

The *wretched* soule seeing her selfe thus desolate, and altogether destitute of friends, helpe, and comfort; and knowing that *within an houre* she must bee in *everlasting paines*, retires her selfe

selfe to the *heart* (which of all members is *primum vivens*, and *ultimum moriens*) from whence shee makes this dolefull *lamentation* with her selfe.

O miserable *caitife* that I am! How doe the sorrowes of death compasse me! *How do the flouds of Belial make mee afraid!* How have, *indeed*, the snaresboth of the *first* and *second* death overtaken mee at *once*! Oh how suddenly hath *Death* stolne upon mee with insensible degrees: Like the *Sun*, which the *Eye* perceives not to move, though it bee most swift of *motion*. How doth *Death* wreake on mee his *spite*, without *pity*! The God of *mercy* hath utterly forsaken me: and the *Divell*, who *knowes* no *mercy*, waites for to take me. How often have I bin warned of this dolefull *day*, by the faithfull *Preachers* of Gods Word, and I made but a jest thereat? What profit have I now of all my *pride*, *fine house*, *and brave apparell*? What's become of the sweet reliſh of all my delicious fare? All the worldly goods which I so carefully gathered, would I now give for a good conscience, which I so carelesly neglected. And what joy remaines now, of all my former fleshly *pleasures*, wherein I placed my chiefe *delight*? Those *foolish* pleasures

were

were but *deceitfull* dreames, and now they are past like *vanishing shadowes*: but to thinke of those *eternall paines*, which I must endure for those *short pleasures*, *paines* me as *Hell* before I enter into *Hell*. Yet justly I confesse, as I have *deserved*, I am *serued*; that being made after *Gods image*, a *reasonable soule*, able to judge mine owne estate, and having mercy so often offered, and I *intreated* to receive it: I neglected Gods grace, and preferred the *pleasures of sin*, before the religious care of *pleasing* God: lewdly spending my *short time*, without considering what accounts I should make at my *last end*. And now *all* the *pleasures* of *my life* being put together, countervaile not the least part of my *present paines*. My *joyes* were but *momentany*, and gone, before I could scarce enjoy them: my *miseries* are *eternall*, and never shall know end. O that I had spent the houres that I consumed in *carding*, *dicing*, *playing*, and other vile exercises, in reading the *Scriptures*, in *hearing Sermons*, in *receiving the Communion*, in *weeping for my sins*, in *fasting*, *watching*, *praying*, and *in preparing my soule*, that I might have now departed in the *assured hope* of everlasting salvation! O that I were now to *begin my life again*! how would I *contemne* the *world* & the

vanities

vanities thereof! how *religiously* and *purely* would I lead my life! how would I *frequent* the *Church*, and sanctifie the *Lords Day*! If *Satan* should offer mee all the treasures, pleasures, and promotions of this world, hee should never entice me to *forget these terrours* of this last dreadfull houre. But, O corrupt *carcase*, and stinking *carrion*! How hath the Divell deluded us? and how have we *served* and *deceived* each other? and pulled *swift damnation* upon us both? Now is my case more miserable, than the *beast* that perisheth in a ditch: for I must goe to *answer* before the *Judgment seat* of the righteous Iudge of Heaven and Earth; where I shall have none to speake for mee: and those *wicked fiends*, who are privie to all my evill deeds, will *accuse* me, and I cannot excuse my selfe. *My owne heart already condemnes mee*, I must needs therefore be *damned* before his *Iudgement* seat: and from thence be carried by these *infernall fiends*, into that horrible prison of endlesse torments, and *utter darknesse*: where I shall *never* more see light, that first most excellent thing that God made. I who gloried heretofore, in being a *Libertine*, am now *inclosed* in the very clawes of Satan: as the trembling

Partridge

Partridge is within the *griping talons* of the ravenous *Falcon*. Where shall I lodge to night? and who shall be my companions? Oh *horrour* to thinke! O *griefe* to consider! *Oh cursed be the day wherein I was borne, and let not the day wherein my mother bare me, be blessed. Cursed bee the man that shewed my Father, saying, A childe is borne unto thee, and comforted him. Cursed be that man, because he slew me not. Oh that my Mother might have beene my grave, or her wombe a perpetuall conception! How is it that I came forth of the wombe to endure these hellish sorrowes! and that my dayes should thus end with eternall shame!* Cursed be the day, that I was first united to so *lewd a body*: O that I had but so much favour, as that I might never *see thee* more! Our *parting* is bitter and dolefull: but our *meeting* againe, to receive at that dreadfull day, the *fulnesse* of our deserved vengeance, will be farre more *terrible* and *intolerable*. But what meane I thus (by *too late* lamentation) to seeke to *prolong* time? My *last houre* is come: I heare the *heart-strings* breake: this filthy *house of Clay* fals on my head: here is neither *hope*, *helpe*, nor *place* of any longer abiding. And must I needs be gone? thou *filthy carkasse*: Oh *filthy carkasse*, with *fearefull farewell*, I leave

leave thee: And so all trembling he commeth *forth*, and *forthwith* is seazed upon by *Infernall fiends*, who carry her with a violence *torrenti simili*, to the bottomelesse Lake that burneth with *fire* and *brimstone*: where shee is kept as a prisoner in torments, till the generall judgement of the *great Day*.

The loathsome *carkasse* is afterwards laid in the *grave*. In which action for the most part, the *dead bury the dead*, that is, They who are dead in sinne, bury them who are dead for sinne. And thus the godlesse, and unregenerated *worldling*, who made *Earth* his *Paradise*; his *Belly* his *God*; his *Lust* his *Law*: as in his *life* he sowed *vanity*, so he is now *dead*, and reapeth *misery*. In his *prosperity* he neglected to serve God: In his *adversity* God refuseth to save *him*. And the *Divel*, whom he long served, now at length payes him his wages. *Detestable* was his life, *damnable* his death. The *Divell* hath his *soule*, the grave hath his *carkasse*: in which *pit* of corruption, *dennes* of death, and *dungeon* of sorrow, let us leave the miserable *caitife*, resting with his mouth full of earth, his belly full of wormes, and his carcasse full of stench; expecting a fearefull *resurrection*, when it shall be reunited with the soule; that as they sinned together,

her, so they may be eternally tormented together.

Thus farre of the miseries of the *soule and body* in death, which is but *cursednesse* in part: now followes the *fulnesse of cursednesse*: which is the misery of the *soule and body* after death.

Meditations of the misery of a man after death, which is the fulnesse of cursednesse.

THE *fulnesse of cursednesse* (when it fals upon a creature, not able to beare the brunt thereof) *presseth* him downe to that bottomelesse depth of the endlesse *wrath* of *Almighty God*: which is called the *damnation of hell*. This fulnesse of cursednesse is either *particular* or *generall*.

Particular, is that which in a lesse measure of fulnesse, lighteth upon the soule *immediatly* as soone as she is separated from the body. For in the very instant of dissolution, shee is in the sight and presence of God. For when shee ceaseth to see with the Organ of *fleshly eyes*, she seeth after a spirituall manner, like *Stephen*, who saw the *glory of God*, and *Iesus standing at his right hand*: or, as a man, who being *blind borne*, and *miraculously* restored to his

his sight, should see the *Sunne*, which he never saw before. And thereby the *testimonie* of her owne *Conscience*, *Christ* the righteous *Iudge*, who knoweth all things, *maketh* her, by his *omni-present power*, to understand the doome that is due unto her sinnes, and what must be her eternall state. And in this manner standing in the *sight* of Heaven, not fit for her *uncleannesse* to come into Heaven; she is said to stand before the *Throne of God*. And so forth with she is carried by the *evill Angels*, who came to fetch her with violence into hell, where she is kept, as in a *prison*, in *euerlasting paines, and chaines, under darkenesse, unto the Iudgement of the great day*: But not in that *extremity* of torments, which she shall finally receive at the last day.

The *generall* fulnesse of *cursednesse* is in a *greater measure* of *fulnesse* which shall be inflicted upon both thy *Soule* and *Body*, when (by the mighty power of *Christ* the *supreme Iudge* of Heaven and Earth) the one shall bee brought out of *hell*, and the other out of the *grave*, as *Prisoners*, to receive their dreadfull doome, according to their evill *deeds*. How shall the Reprobate, by the roaring of the *Sea*, the quaking of the *Earth*, the trembling of the *Powers* of Heaven, and terrours of

heavenly

heavenly signes be driven, at the worlds end, to their wits end! Oh, what a woefull salutation will there bee, betwixt the damned *Soule* and the *Body*, at their re-uniting at that terrible day! O sinke of *Sinne*, O lumpe of *filthinesse* (will the *Soule* say unto her *Body*) now am I compelled to re-enter into thee, not as unto an *habitation* to rest, but as a *Prison* to be tormented together! How doest thou appeare in my sight like *Iephtes* daughter, to my greater torment! Would God thou hadst perpetually *rotted* in the grave, that I might never have seene thee againe! How shall we be confounded together, to heare before *God*, *Angels*, and *Men*, laid open all those *secret sinnes*, which we committed together! Have I lost heaven for the love of such a stinking *carrion*? Art thou the *flesh*, for whose *pleasures* I have yeelded to commit so many Fornications? O filthy *Belly*, how became I such a *foole* as to make *thee* my *God*? How mad was I for *momentany* joyes, to incurre these torments of eternall paines! *Ye Rocks and Mountaines, why skip yee so like Rammes*, Psal: 114. 4. *and will not fall upon me, to hide me from the face of him that comes to sit on yonder Throne; for the great day of his wrath is come, and who shall be able to stand?* Apo. 6. 16, 17.

Why

Why trembleſt thou thus, O Earth, at the preſence of the Lord, and [illegible] open thy mouth, and ſwallow me [illegible] as thou diddeſt *Korah*, that I be [illegible] no more?

O *damned Furies!* I would ye [illegible] without delay, teare me in *peeces*, [illegible] condition that ye would teare me [illegible] nothing? But whileſt thou art thus [illegible] vaine bewailing thy miſery, the *Angels* hale thee violently away from the brink of thy *grave*, to ſome place near the Tribunall ſeat of *Chriſt*, where being as a curſed Goate, ſeparated to ſtand beneath on earth, as on the *left hand of the Iudge*: *Chriſt* ſhall rip up all the *benefits* he beſtowed on thee, and the *torments* he ſuffered for thee, and all the *good deeds* which thou haſt *omitted*, and all the *ungratefull villanies* which thou didſt *commit* againſt *him*, and his holy *Lawes*.

Within thee, thine owne conſcience (more than a thouſand witneſſes) ſhall accuſe thee: the *Divels*, who tempted thee to all thy lewdneſſe, ſhall on the one ſide teſtifie with thy *conſcience* againſt thee: and on the other ſide, ſhall ſtand the *Holy Saints* and *Angels* approving *Chriſts* juſtice, and deteſting ſo filthy a creature. *Behind thee* an hideous noiſe of innumerable fellow-damned *Reprobates* carrying

for

thy *company*. *Before thee* all the world *burning* in flaming fire. *Above thee*, an iresull *Iudge* of deserved vengeance, ready to pronounce his sentence upon thee. *Beneath thee*, the fiery & sulphureous mouth of the *hellesse pit*, gaping to receive thee. In this wofull estate, to hide thy selfe, will be *impossible* (for on that condition, thou wouldest wish that the greatest *Rocke* might *fall* upon thee:) to appeare will be intollerable, and yet thou must stand forth, to receive with other reprobates this thy sentence, *Depart from me ye cursed, into everlasting fire, prepared for the Divel & his angels.*

Depart from me,] There is a *separation* from all joy and happinesse.

Ye cursed,] There is a blacke and direfull *Excommunication*.

Into fire,] Ther is the cruelty of *pain*.

Everlasting,] There is the perpetuity of *punishment*.

Prepared for the Divell and his Angels,] Here are thy *infernall* tormenting, and tormented *companions*.

O terrible sentence! from which the condemned cannot escape: which being pronounced, cannot possibly be withstood: against which a man cannot *except*, & frō which a man can no where *appeale*. So that to the damned nothing remaines but *hellish torments*:

which

which knowes neither ease of pa-
nor end of *time*. From this *Inf*[illegible]
seat thou must be thrust by Angels (to-
gether with all the damned *Devils* [illegible]
Reprobates) into the *Bottomelesse* [illegible]
of utter darkenesse, that perpetu[illegible]
burnes with *fire and brimstone*. Whe[illegible]
unto, as thou shalt be thrust, there [illegible]
be such *weeping*, *woes*, and *wailing*, [illegible]
the *cry* of the company of *Core*, *Da-*
than and *Abiram*, when the Ear[illegible]
swallowed them up, was nothing com-
pared to this howling; nay, it wi[illegible]
seeme unto thee a *hell*, before thou go-
est into *hell*, but to heare it.

Into which bottomelesse *lake*, [illegible]
that thou art once *plunged*, thou sha[illegible]
ever be *falling* downe, and never mo[illegible]
a bottome: and in it, thou shalt ev[illegible]
lament, and none shall *pitty* thee: tho[illegible]
shalt alwayes *weepe* for paine of *fi*[illegible]
and yet *gnash* thy teeth for the extre-
mity of *cold*: thou shalt *weepe* [illegible]
thinke, how for the shadowes of [illegible]
pleasures, thou hast incurred these *sor-*
rowes of eternall *paines*: thou shalt
weepe, to see how that *weeping* it selfe
can *nothing* prevaile: yea, in *weeping*,
thou shalt *weepe more* teares, than
there is *water* in the *Sea*; for the *water*
of the *Sea* is *finite*, but the *weeping* of
a Reprobate shall be *infinite*.

There thy *lascivious eyes* shall be af-
fected

ted with sights of *ghastly Spirits*: *curious eares* shall bee affrighted h hideous noise of howling *Divels*; d the gnashing teeth of *damned Re-bates*: thy *dainty Nose* shall be cloy-with noysome stench of *Sulphur*: thy *icate Taste* shall be pained with in-erable *hunger*: thy *drunken Throat* all bee parched with unquenchable *irst*: thy *Minde* shall be tormented thinke how for the love of *abortive easures*, which perished ere they bud-ed; thou so foolishly lost *heavens yes*, and incurred *hellish paines*, which ast beyond eternity. Thy *Conscience* all ever sting thee like an Adder, hen thou thinkest how often *Christ* y his Preachers offered *remission f sinnes*, and the *Kingdome of heaven* reely unto thee, if thou wouldest but *eleeve and repent*: and how easily thou ightest have obtained mercy in those dayes; how neere thou wast many times to have repented, and yet didst suffer the Divell and the World, to keep thee still in *impenitency*, and how the *day* of mercy is now past, and will never *dawne* againe.

How shall thy understanding bee racked, to consider, how for *Momen-tany riches*, thou hast lost the *eternall treasure*; and changed *heavens* felicity, for *hells* misery: where every part of thy

thy body without intermission of pain shall be continually tormented *ever*.

In these *Hellish torments*, thou shalt bee for ever deprived of the *Beatificall sight* of God, wherein consists the *soveraigne good*, and life of the soule. Thou shalt never see *light*, nor the least sight of joy, but lie in a perpetuall *Prison* of *utter darknesse*: where shal be no *order*, but *horror*: no *voice*, but of *blasphemers*, and *howlers*: no *noise*, but of *tortures* and *tortured*: no *society*, but of the *Divell* and his *Angels*, who being tormented themselves, shall have no other ease, but to wreake their fury in *tormenting* thee. Where shall bee *punishment* without *pity*: *misery* without *mercy*: *sorrow* without *succour*: *crying* without *comfort*: *mischiefe* without *measure*: *torment* without *ease*: where the *worme dieth not, and the fire is never quenched*: where the wrath of God shall seaze upon the soule and body, as the *flame of fire* doth on the lumpe of *Pitch*, or *Brimstone*. In which *flame* thou shalt ever be *burning*, and never *consumed*: ever *dying* and never *dead*: ever *roaring* in the pangs of death, and never rid of those pangs, nor knowing end of thy *paines*. So that after thou hast endured them so many thousand yeares, as there are *grasse* on the *earth*, or *sands* on the

Sea-

Sea-shore, thou art no nearer to have an end of thy torments, than thou wast the first day that thou wast cast into them: yea, so farre are they from ending, that they are ever but beginning. But if after a *thousand times* so many *thousand yeeres*, thy damned souse could but conceive a hope, that those her torments should have an end: this would be *some* comfort to thinke, that at length an end will come. But as oft as the *minde* thinketh of this word *never*, it is as another Hell, in the *middest* of Hell.

This thought shall force the damned to cry, ὀυαὶ, ὀυαὶ, as much as if they should say, ὦ ἀεὶ, ὦ ἀεὶ, O Lord *not ever, not ever* torment us thus. But their *conscience* shall answer them as an *Eccho*, ἀεὶ, ἀεὶ, *ever, ever*. Hence shall arise their dolefull ὀυαὶ, *woe*, and *alas* for evermore.

This is that *second death*, the *generall perfect fulnesse of all cursednesse* and misery: which every damned Reprobate must *suffer*, so long as God and his *Saints* shall enjoy *blisse* and *felicity*, in heaven for evermore.

Thus far of the *misery* of man in his state of *corruption*, unlesse that he bee renewed by grace in Christ.

Now followes the *knowledge* of *mans selfe*, in respect of his state of regeneration by Christ.

Meditations of the State of a Christian reconciled to GOD *in* CHRIST.

NOw let us see, how *happy a godly* man is, in his state of *reconciliation*, being reconciled to God in *Christ*.

The godly man, whose corrupt nature is renued by *grace* in *Christ*, & become a *new creature*, is blessed in a threefold respect. First, in his life. Secondly, in his death. Thirdly, after death.

1 His *blessednesse* during this life, is but *in part*, and that consists in seven things.

1 Because he is *conceived* of the Spirit in the wombe of his Mother the *Church*: and is *borne not of bloud, nor of the will of the flesh, nor of the will of Man, but of God*, who in *Christ*, is his *Father*: So that the *Image of God his Father*, is renewed in him every day more and more.

2 He hath for the merits of *Christs sufferings*, all his sinnes, *originall and actuall*, with the *guilt* and *punishment* belonging to them, freely and fully

forgiven

given unto him: And all the *righ-*
teousnesse of CHRIST, as freely
and fully *imputed* unto him: and so
God is *reconciled* unto him: and *ap-*
proveth him as righteous in his sight
and account.

3 Hee is freed from *Sathans bon-*
dage, and is made a brother of *Christ*,
a *fellow heire* of his *heavenly King-*
dome: and a *spirituall King* and
Priest, to offer vp *spirituall Sacri-*
fices to *God*, by *Iesus Christ*.

4 GOD spareth him, as a Man
spareth his owne Sonne, that serveth
him.

And this *sparing* consists, in

1. Not taking notice of every fault, but *bearing* with his infirmities, *Exodus*, 34. Verse, 6, 7. A loving *Father* will not cast his *Childe* out of doores in his sicknesse.
2. Not making his *punishment* when hee is chastened, as great as his desarts, *Psalme* 103. 10.
3. *Chastening* him *moderately*, when he seeth that hee will not *by any other* meanes bee reclaimed, 2 *Samuel* 7. Verse 14, 15. 1 *Corinth.* 11. Verse, 32.

4 *Graciously accepting his* [illegible]
vours, notwithstanding
imperfection of his o
ence; and so preferring
willingnesse of his minde,
fore the *worthinesse* of
worke, 2 *Cor.* 8 12.

5 Turning the curses which
deserved, to *crosses*, and
therly *corrections*; yea
things, all *calamities* of
life, death it selfe: yea,
very *sinnes* unto his good.

5 GOD gives him his holy Spi
which,

1 *Sanctifieth* him by
throughout: so that he
more and more *die* to sin,
live to righteousnesse.

2 *Assures* him of his *adoption*
and that hee is by Grace
child of *God*.

3 *Encourageth* him to co
with *boldnesse* and *confide*
into the presence of God.

4 *Moveth* him without *feare*,
say unto him, *Abba*, *Father*.

5 *Powreth* into his *heart* the g
of *sanctified prayer*.

6 *Perswadeth* him, that both h
and his *prayers* are accepted
and heard of God for *Christ*
his *Mediators* sake.

7 Fil

7 Fils him with
- 1 *Peace* of conscience.
- 2 *Ioy* in the Holy Ghost: in comparison whereof, all *Earthly ioyes* seem *vile* and *vaine* unto him.

6 Hee hath a *recovery* of his *sovereignty* over the *creatures*, which hee lost by *Adams* fall: and from thence *free liberty* of using all things which God hath not *restrained*, so that hee may use them with a *good conscience*. For to all *things* in heaven and earth, he hath a *sure title* in this life: and he shall have the *plenary* and peaceable possession of them in the life to come. Hence it is, that all *Reprobates* are but usurpers of all that they possesse, and have no *place* of their owne but *Hell*.

7 He hath the *assurance* of Gods *Fatherly* care and protection, day and night over him; which care consists in three things.

1 In *providing* all things *necessary* for his *soule* and *body*, concerning this life, and that which is to come: so that he shall bee sure ever, either to have enough: or patience to bee content with that hee hath.

2 In that GOD gives his
ly *Angels* as *Ministers*,
charge to attend upon
alwayes for his good:
in danger, *to pitch*
tents about him for his
where ever hee bee. In
GODS *protection* shall
fend him as a *Cloud by*
and as a pillar of fire by
and his providence shall
him from the power of the
vell.

3 In that *the eyes of the*
are upon him, and his
continually open, to
state, and to heare his
plaint; and in his *good*
to deliver him out of all
troubles.

Thus farre of the blessed estate
the godly, and *Regenerated* man
this life: Now of his blessed estate

death.

Meditations of the blessed estate of a regenerate man in his death.

WHen God sends *death* as his *messenger*, for the regenerated *man*, hee meets him halfe the way to heaven: for his conversation, and affections is there before him. *Death* is neither *strange* nor *fearefull* unto him. Not *strange*, because hee *died* daily: not *fearefull*, because whilest he *lived*, hee was *dead*; and his life was *hid with Christ in God*. To *die* unto him therefore, is nothing else in *effect*, but to *rest from his labour* in this world, to goe home to his *Fathers house*, unto the *Citie of the living God, the heavenly Ierusalem, to an innumerable company of Angels, to the generall assembly and Church of the first borne, to God the Iudge of all, and to the spirits of just men made perfect, and to Iesus the Mediator of the new Testament*. Whilst his body is sick, his mind is sound: for, *God maketh all his bed in his sickneſſe*, and strengthneth him with faith and patience, upon his bed of sorrow. And when he begins to enter into the *way of all the world*; hee giveth (like *Iacob*, *Moſes*, and *Ioſhua*)

to his children and friends, godly exhortations and counsels, to serve the true God, to worship him truly all the dayes of their life. His *blessed* soule breatheth nothing but *blessings*, and such speeches as savour a *sanctified* spirit. As his *outward* man *decayeth*, so his *inward* man *increaseth*, and waxeth stronger. When the *speech* of his tongue *faulteth*, the *sighes* of his heart *speake lowder* unto GOD: when the sight of the *Eyes* faileth, the Holy Ghost illuminates him inwardly with abonndance of *spirituall light*. His soule feareth not, but *is bold to goe out of the body, and to dwell with her Lord*. He fighteth out with *Paul*, *Cupio dissolvi, I desire to be dissolved, and to be with Christ*. And with *David*, *As the Hart panteth after the water-brookes: so panteth my soule after thee, O God: My soule thirsteth for God, for the living God: when shall I come and appeare before GOD?* He prayeth with the Saints, *How long, O Lord, which art holy and true? Come Lord Iesus, come quickly*. And when the *appointed time* of his dissolution is come, knowing that hee goeth to his *Father* and *Redeemer*, in the peace of a good conscience, and the assured *perswasion* of the forgivenesse of all his sinnes, in the *blood of the Lambe*, he sings with blessed

ſed old *Simeon*, his *Nunc dimittis*: *Lord, now letteſt thou thy ſervant depart in peace, &c.* and *ſurrenders* up his ſoule, as it were, with his *owne hands, into the hands of his heavenly Father*, ſaying with *David*, *Into thy hands, O Father, I commend my ſoule; for thou haſt redeemed me, O Lord, thou God of truth.* And ſaying with *Stephen*, *Lord Ieſus receive my ſpirit*; Hee no ſooner yeelds up his ſacred Ghoſt, but *immediately* the holy Angels, who attended upon him from his *birth* unto his *death*, carry and accompany his *ſoule* into *Heaven*, as they did the ſoule of *Lazarus* into *Abrahams boſome*, which is the Kingdome of Heaven, whither onely *good Angels* and *good workes* doe accompany the ſoule: the one to deliver their *charge*, the other to receive their *reward*.

The *Body* in convenient time, as the ſanctified *Temple* of the *Holy Ghoſt*, the *members* of Chriſt, nouriſhed by his *body*, the price of the *blood* of the *Sonne of God*, is by his fellow brethren reverently laid to ſleepe in his *grave*, as in the bed of *Chriſt*, in an aſſured hope to awake in the *Reſurrection of the juſt*, at the laſt day, to be partaker with the ſoule, of life and glory everlaſting. And in this reſpect not onely the *ſoules*, but the very *bodies* of the

faithfull also are termed *blessed*.

Thus farre the *blessednesse* of the soule and body of the Regenerate man in death. Now let us see the *blessednesse* of his soule and body after death.

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3 *Meditations of the blessed estate of the Regenerated man after death.*

THis state hath three degrees.

1 From the day of *death* to the *Resurrection*.

2 From the *resurrection*, to the pronouncing of the *Sentence*.

3 After the *sentence*, which lasts *eternally*.

As soone as ever the *regenerated man* hath yeelded up his soule unto *Christ*, the holy *Angels* take her into their custody, and *immediately carry* her into *Heaven*: and there present her before Christ, where shee is *crowned* with a *Crowne of righteousnesse* and *glory*;

glory; not which she hath deserved by her good workes, but which GOD hath promised of his free goodnesse to all those who of love have in this life unfaignedly served him, and sought his glory.

Oh, what a joy will it bee to thy soule! which was wont to see nothing but misery and sinners, now to behold the face of the God of glory? yea, to see Christ welcomming thee, as soone as thou art presented before him by the holy Angels, with an *Euge bone serve! Well done, and well-come good and faithfull servant, &c. enter into thy Masters joy.* And what joy will this be to behold *thousands thousands of Cherubins, Seraphins, Angels, Thrones, Dominions, Principalities, Powers*: All the *holy Patriarchs, Priests, Prophets, Apostles, Martyrs, Professors*: and all the *soules* of thy *Friends, Parents, Husbands, Wives, Children*, and the rest of Gods Saints, who departed before thee in the true faith of CHRIST; standing before GODS Throne in blisse and glory? If the Queene of *Sheba* beholding the glory and attendance given to SALOMON, as it were ravished therewith, brake out and said, *Happy are thy men, happy are these thy servants,*

ſervants, which ſtand ever before thee, and heare thy wiſdome: How ſhall thy *ſoule* bee raviſhed to ſee her ſelfe by grace admitted to ſtand with this glorious company, to behold the bleſſed face of Chriſt, and to heare all the *treaſures* of his divine wiſdome! How ſhalt thou rejoyce to ſee ſo many *thouſand thouſands* well-comming thee into their heavenly ſociety: for as they all rejoyced at thy *converſion*, ſo will they now be much *more joyfull* to behold thy *Coronation*; and to ſee thee receive thy crowne, which was laid up for thee againſt thy *comming*. For there the *Crowne* of *Martyrdome* ſhall be put on the head of a *Martyr*, who for Chriſts Goſpels ſake indured torments: the *Crowne of Virginity* on the head of a *Virgin*, which ſubdued concupiſcence: the *Crowne of piety* and chaſtity on the head of them, who ſincerely profeſſed Chriſt, and kept their wedlock-bed undefiled: the Crowne of good workes on the good *Almesgivers* head, who liberally relieved the poore: *the crowne of incorruptible glory* on the head of thoſe Paſtors, who by their preaching and good example, have converted ſoules from the corruption of ſinne, to glorifie God in holineſſe of life. Who can *ſufficiently* expreſſe the rejoycing of this Heavenly

Compa-

Company, to see thee thus *crowned* with glory, *arrayed* with the shining Robe of righteousnesse; and to behold the *Palme of victory* put into thy hand? Oh what *gratulation* will there be, that thou hast escaped all the miseries of the world, the *snares* of the Divell, the paines of Hell, and *obtained* with them thy eternall *rest* and *happinesse*! for there every one joyeth as much in anothers happinesse, as in his owne, because hee shall see him as much loved of God, as himselfe. Yea, they have as many distinct joyes, as they have *compartners* of their joy. And in this joyfull and blessed state, the soule resteth with Christ in heaven, till the *Resurrection*: when as the number of her fellow servants and brethren shall be fulfilled, which the Lord tarrieth but a *little season*.

The *second degree* of mans blessednesse after death, is from the *Resurrection*, to the *pronouncing* of the full *sentence*: For at the last day,

1 The *Elementary Heavens*, Earth, and all things therein, shall bee *dissolved* and *purified with fire*.

2 At the sound of the *last Trumpet* or *voice of Christ* the *Archangell*, the *very same bodies* which the *Elect* had before (though turned to dust and earth) shall rise againe. And in the same

ſame inſtant, every mans ſoule ſhall re-enter into his owne body, by vertue of the Reſurrection of Chriſt their Head, and bee made alive, and riſe out of their graves, as if they did but awake out of their beds. And howſoever *Tyrants* bemangled their bodies, in *peeces*, or conſumed them to *aſhes*: yet ſhall the *Elect* finde it true at that day, that *Not an haire of their head is periſhed.*

3 They ſhall come forth out of their *graves*, like ſo many *Ioſephs* out of *Priſon*, or *Daniels* out of the *Lions dennes*; or *Ionah's* out of the *Whales belly.*

4. All the bodies of the *Elect* being thus made alive, ſhall ariſe in that perfection of *Nature*, whereunto they ſhould have attained by their *naturall temperament*, if no impediment had hindred: and in that *Vigour of age*, that a perfect man is at, about three and thirty yeares old, each in their *proper ſexe*: Whereunto Divines thinke the *Apoſtle* Saint *Paul* alludeth, when hee ſaith: *Till wee all come unto a perfect man, unto the meaſure of the age* (or ſtature) *of the fulneſſe of* CHRIST. Whatſoever imperfection

ction was before in the body, (as *blindneſſe*, *lameneſſe*, *crookedneſſe*) ſhall then bee done away. *Iacob* ſhall not *halt*, nor *Iſaac* bee *blinde*, nor *Leah bleare-eyed*, nor *Mephiboſheth* bee *lame*: for if *David* would not have the *blinde* and *lame* to come into his *houſe*, much leſſe will CHRIST have *blindneſſe and lameneſſe* to dwell in his heavenly Habitation. CHRIST made all the *Blinde* to ſee, the *Dumbe* to ſpeake, the *Deafe* to heare, the *Lame* to walke, &c. that came to him to ſeeke his *grace* on earth: much more will hee heale all their *imperfections*, whom hee will admit to his *glory in Heaven*. *Amongſt theſe Tribes, there is not one feeble: but the Lame man ſhall leape as an Hart, and the dumbe mans tongue ſhall ſing.* And it is very probable, that ſeeing GOD created our firſt Parents, not Infants, or Old men, but of a perfect age, or ſtature; the ἀνάστασις or new creation from death, ſhall every way bee more perfect, than the γένεσις, or firſt frame of man, from which hee fell into the ſtate of the dead. Neither is it like, that Infancy being *imperfection*, and

seſſion, and *old age corruption*, can well ſtand with the ſtate of a *perfect glorified* body.

5 The *bodies* of the Elect being thus raiſed ſhall have foure moſt excellent and ſupernaturall qualities. For:

1 They ſhall be raiſed in *power*, wherby they ſhall for ever be freed from all *wants* & *weakneſſes*, and enabled to continue, without the uſe of *meat*, *drinke*, *ſleepe*, and other former helpes.

2 In *incorruption*, whereby they ſhall never bee ſubject to any manner of *imperfections*, *blemiſh*, *ſickneſſe*, or *death*.

3 In *glory*, whereby their *bodies* ſhall ſhine as *bright as the Sunne in the Firmament*, and which being made *tranſparent*, their ſoules ſhall ſhine thorow, farre more *glorious* than their bodies. Three *glimpſes* of which *glory* were ſeene. Firſt, in *Moſes's face*: Secondly, in the *tranſfiguration*: Thirdly, in *Stephens countenance*. Three *inſtances* and *aſſurances* of the *glorification* of our bodies, at that *glorious* Day. Then ſhall *David* lay aſide his *Shepheards weed*,

and

and put on the *robe* of the Kings Sonne *Iesus*, not *Ionathans*. Then every true *Mordechai* (who mourned under the *Sack-cloth* of this corrupt *flesh*) shall bee arrayed with the King *Royall apparell*, and have the *Crowne-royall* set upon his head, that all the world may see; *how it shall be done to him, whom the King of Kings delighteth to honour*. If now the rising of one *Sunne* make the morning so glorious, how glorious shall that *Day* bee, when innumerable *millions* of *millions* of bodies of *Saints* and *Angels*, shal appeare more glorious than the *brightnesse* of the *Sunne*! the Body of Christ in glory surpassing all.

4 In *Agility*, whereby our bodies shall bee able to *ascend*, and to meet the Lord *at his glorious comming in the ayre*, as *Eagles flying unto their blessed carcasse*. To this agility of the Saints glorious bodies, the Prophet alludes saying; *They shall renew their strength. they shall mount up with wings as Eagles: they shall runne*

runne, and not be weary, they shall walke, and not faint. And to this state may that saying of *wisedome* bee referred: *In the time of their vision they shall shine, and runne to and fro, as sparks among the stubble.*

And in respect of these foure *qualities*, Saint *Paul* calleth the raised bodies of the Elect, *Spirituall*: for they shall bee spirituall in *qualities*, but the same still in *substance*.

And howsoever *sinne* and *corruption* make a man in this state of *mortality*, *lower* than *Angels*: yet surely when GOD shall thus *crowne him with glory and honour*, I cannot see how man shall be any thing *inferiour* to *Angels*. For are they *Spirits*? So is *Man* also, in respect of his Soule; yea, more than this: they shall have also a spirituall body, *fashioned like unto the glorious body* of the *LORD IESVS CHRIST*; in whom mans *nature* is exalted by a *personall union*, into the *glory* of the *God-head*, and individuall society of the blessed

d Trinity: an honour which hee ever vouchsafed *Angels*. And in his respect man hath a prerogative above them; Nay, they are but *spirits* appointed to bee *Ministers* unto the *Elect*: and as many of them who at the first disdained this office, and would not keepe their first standing, were for their pride hurled into hell. This lesseneth not the dignity of *Angels*, but extols the greatnesse of GODS love to mankinde.

But as for all the *Elect*, who at the second, and sodaine comming of CHRIST, shall bee found *quicke* and *living*: the fire that shall burne up the corruption of the world, and the workes therein, shall in a *moment*, in the *twinkling of an eye*, overtake them as it findes them: either grinding in the Mill of provision, or walking in the *fieldes* of pleasure, or lying in the *bedde* of ease; and so (burning up their drosse and corruption,) of mortall, make them immortall bodies: and this happie change shall bee unto them in stead of *death*.

Then shall the Soule with joyfulnesse greet her Body, saying: Oh well

well met againe, my *deare sister!* how sweet is thy voice! how comely a countenance, having lien hid so long in the clifts of the rockes, and in secret places of the grave! Thou art indeed an habitation fit, not onely for me to dwell in; but such as the holy Ghost thinkes meet to reside in, as his Temple for ever. The *Winter* of our afflictions is now past: the storme of our misery is now blowne over, and gone. The *Bodies* of our *Elect* brethren appeare more *glorious*, then the *Lilly flowers* on the earth: the time of singing *Hallelujah* is come; and the voice of the Trumpet is heard in the Land. Thou hast beene my *Yoke-fellow* in the Lords labours, and companion in persecutions and wrongs, for Christ and his Gospels sake; now shall we enter together into our *Masters joy*. As thou hast borne with me the Crosse, so shalt thou now weare with me the Crowne. As thou hast with me *sowed* plentifully in *teares*, so shalt thou *reape* with me aboundantly in *joy*. O *blessed*, ayt *blessed* be that God! who (when yonder *Reprobates* spent their whole time in *pride*, *fleshly-lusts*, *eating*, *drinking*, and *prophane vanities*) gave us grace to joyne together, in *watching*, *fasting*, *praying*, reading the Scriptures, keeping his *Sabbaths*, hearing *Sermons*, receiving

ving the holy *Communion*, relie-
ng the *poore*; exercising (in all hu-
lity) the workes of *Piety to God*,
d walking conscionably in the du-
s of our calling, towards men. Thou
alt anon heare no mention of thy
nnes, for they are *remitted* and *cove-*
d: but every *good worke*, which thou
ast done for the Lords sake, shall bee
ehearsed and rewarded. Cheere up
hy heart, for thy *Iudge* is *flesh* of thy
flesh, and *bone* of thy *bone*. Lift up thy
head, behold these glorious *Angels*,
like so many *Gabriels*, flying towards
us, to tell us, *that the day of our Re-*
demption is come, and to conveigh us
in the clouds, to meet our Redeemer in
the Ayre. Loe, they are at hand.
Arise therefore, my Dove, my Love, my
faire one, and come away. And so like
Roes, or young *Harts*, they runne with
Angels towards *Christ*, over the trem-
bling Mountaines of *Bether*.

6 Both quick and dead, being thus re-
vived and *glorified*, shall forthwith (by
the *Ministery of Gods holy Angels*) be
gathered from all the quarters and
parts of the world, *and caught up toge-*
ther in the Cloudes, to meet the Lord in
the Ayre, and so shall come with him
as a part of his glorious traine, to
judge Reprobate and evill Angels. The
twelve Apostles shall sit upon *twelve*
Thrones

Thrones (next CHRIST) to j[udge] the twelve *Tribes*, (who refu[sed] heare the Gospell preached by t[he] Ministery.) And all the Saints [in] *honour* and *order*) shall stand next [to] to them, as Iudges also, to j[udge] the evill *Angels*, and *earthly-m[inded] ded men*. And as every of th[em] received *grace* in this life, to b[e] more zealous of his glory, and m[ore] faithfull in his service, than other[s] so shall their *glory* and *rew[ard]* bee greater than others in th[at] Day:

The place whither they shall be gathered unto CHRIST, and where CHRIST shall sit in judgement, shall be in the *Ayre*, over the *Valley of Iehosaphat*, by Mount *Olivet*, neere unto *Ierusalem*, Eastward from the Temple, as it is probable for foure reasons.

1. Because the holy Scripture seemes to *intimate* so much in plaine words: *I will gather all Nations into the valley of Iehosaphat, and pleade with them there. Cause thy mighty ones to come downe, O Lord: let the Heathen bee wakened, and come up to the valley of Iehosaphat: for there will I sit to judge all the Heathen round about. Iehosaphat* signifieth,

ch, *The* LORD *will judge.* nd this valley was ſo called from e great victory which the Lord ve *Iehoſaphat* and his people over e *Ammonites*, *Moabites*, and in-abitants of *Mount Seir*. Which ictory was a type of the *finall ictory*, which CHRIST, the ſu-reme Iudge, ſhall give his *Elect*, ver all their enemies in that place, t the laſt Day, as all the Iewes nterpret it. See *Zacharie* 14. 4, 5. *Pſalme* 51. 1, 2, &c. all agree-ing, that the place ſhall be *there-abouts*.

2. Becauſe that as CHRIST was *thereabouts* crucified, and put to open ſhame: ſo over that place, his glorious Throne ſhould bee erected in the *Ayre*, when hee ſhall appeare in *Iudgement*, to manifeſt his infinite *Majeſtie* and glory.

For it is meete that CHRIST ſhould in that place judge the World with righteous judge-ment, where He Himſelfe was cruelly and unjuſtly judged and condem-ned.

3. Becauſe that ſeeing the *An-gels* ſhall bee ſent *to gather together the Elect, from the foure windes, from one end of Heaven, to the other*: It is moſt

most probable, that the *place* wh[illegible] they shall bee gathered to, shall [illegible] neere *Ierusalem*, and the *Valley of* [illegible]*hosaphat*: which *Cosmographers* [illegible] scribe to be in the *midst* of the supe[illegible]cies of the earth. If the *termini a* [illegible]*bus*, be the foure parts of the Wor[illegible] the *terminus ad quem*, must be ab[illegible] the Centre.

4 Because the *Angels* told the Disci[illegible]ples, that as they saw Christ ascen[illegible] from *Mount Olivet*, which is ove[illegible] the *Valley* of *Iehosaphat*: so hee sha[illegible] in like *manner* come downe from hea[illegible]ven. This is the opinion of *Aquinas*, and all the Schoolemen, except *Lombard*, and *Alexander Hales*.

5 Lastly, when Christ is set in his glorious *Throne*, and all the many *thousands* of his *Saints* and *Angels*, shining more bright than so many Sunnes in glory, sitting about him: and the body of Christ, in glory and brightnesse surpassing them all: (The Reprobates being separate, and remaining *beneath* upon the earth: for the right-hand signifieth a blessed, the left-hand a cursed estate) Christ will first pronounce the sentence of *absolution* and blisse upon the elect. First, because he will thereby encrease the griefe of the *reprobate*, that shall heare it. Secondly, to shew himselfe more

prone

to *Mercy* than to *Judgement*.
thus from his Throne of *Majesty*
e Ayre, he shall (in the sight and
ing of all the World) pronounce
his Elect, *Come yee blessed of my*
ther, inherit the kingdome prepared
en, from the beginning of the world:
&c.

me ye,] Here is our blessed *union*
h Christ, and by him, with the
ole *Trinity*.

Blessed,] Here is our absolution
m all sinnes, and our plenary en-
wment with all grace and happi-
sse.

Of my Father,] Here is the *Author*,
om whom by Christ, proceeds our
licity.

Inherit,] Here is our *Adoption*.

The Kingdome,] Behold our *Birth-*
ght and possession.

Prepared,] See Gods Fatherly care
or his chosen.

From the foundation of the World,] O
he free, eternall, unchangeable Elec-
tion of God!

How much are those soules bound to love God, who of his meere good will and pleasure, chose and loved them, before they *had done either good or evill!*

For, I was hungry, &c.) O the *good-*
nesse of Christ, who takes notice of

all the good workes of his ch
to *reward them!* how great
love to poore Christians, who
every worke of mercy doeth
for his sake, as if it had
done to himselfe! *Come yee*
in whom yee *have beleeved*,
ye saw me: and whom yee have
ved and sought for, with so much
votion, and through so many
lations.

Come now, from labour to
from disgrace to glory: from
jawes of death, to the joyes of
nall *Life*.

For my sake yee have beene
upon, *reviled*, and *cursed*: But
it shall appeare to all those
Esaus, that you are the true
that shall *receive your heavenly*
thers blessing: and blessed
you bee.

Your Fathers, Mothers, and
rest kindred, forsooke, and cast
off, for my *Truths sake*, which
maintained: but now *my Father*
bee unto you a Father, and you
be his *Sonnes*, and *Daughters*,
ever.

You were cast out of your
and *livings*, and *forsooke all for*
Sake and the Gospell: But that
may appeare that you have

your *gaine*, but *gained* have by *loſſe*: in ſtead of an *Earthly inheritance* and poſſeſſions, you ſhall poſſeſſe with mee the inheritance of my Heavenly Kingdome, where you ſhall be for Love-friends; for Birthright, *Heires*; for Dignity, *Kings*; for Holineſſe, *Prieſts*; and you may bee bold to enter into the *poſſeſſion* thereof *now*, becauſe my *Father prepared*, and kept it for you, ever ſince the *firſt foundation of the World* was laide.

Immediately after his Sentence of abſolution and benediction, every one receiveth his *Crowne*, which *CHRIST the righteous Iudge* puts upon their heads, as the reward which hee hath promiſed of His grace and mercy, unto the Faith and good workes of all them that loved *that his appearing*. Then every one taking his *Crowne* from his Head, ſhall lay it downe (as it were) at the *Feet of CHRIST*; And proſtrating themſelves ſhall with one heart and voyce, in an Heavenly ſort and comfort, ſay: *Praiſe, and Honour, and Glorie, and Power, and Thankes*, bee un-

to thee, O blessed Lambe, who sitt
on the Throne. For thou wast kill
hast redeemed us to GOD b
blood, out of every kindred and t
and people, and Nation, and hast
us unto our God, Kings and Pri
raign: with thee in thy Kingdom
evermore. Amen.

Then shall they sit in their Te
and order, as *Iudges* of the *repro*
and evill *angels*: by approving
giving testimony to the righteous
tence and judgement of Christ,
Supreme Iudge.

After the pronouncing of the R
probates sentence and condemnat
Christ will performe two solem
Actions.

1 *The presenting of all the Elect*
his Father. *Behold, O righteous Fa*
ther, these are they whom thou gave
me, I have kept them, and none of the
is lost. I gave them thy word, and they
believed it, and the world hated them
because they were not of the world, even
as I was not of the world. And now, Fa
ther, I will that those, whom thou hast
given me, be with me where I am; that
they may behold my glory, which thou
hast given me: and that I may be in
them, and thou in me, that they may be
made perfect in one: that the world may
know that thou hast sent me, and that
thou

hast loved them, as thou hast loved

Christ shall deliver up the king-
me to God, even the *Father*, that is,
ll cease to execute his *office of medi-*
ship, whereby as he is *King*, *Priest*,
ophet, and *Supreame head* of the
urch, he suppressed his enemies, and
led his faithfull people, by his *Spi-*
t, *Word*, and *Sacraments*. So that
s kingdome of grace over his
hurch in this world *ceasing*; hee
all rule immediately as he is God,
quall with the *Father*, and the *Holy*
Ghost, in his Kingdome of glory for
vermore. Not that the dignity of his
Manhood shall be any thing *diminis-*
hed: but that the glory of his *God-*
head shall bee more manifested: so
that as he is God, he shal from thence-
forth in *all fulnesse*, without all exter-
nall meanes, rule all in all.

From this *Tribunall Seat*, Christ shall
arise, and with all his glorious compa-
ny of elect *Angels* and *Saints* he shall
goe up triumphantly in order and ar-
ray, unto the heaven of heavens with
such a heavenly noise and Musicke:
that now may that Song of *David* be
truly verified, *God is gone up with a*
triumph, the Lord with the sound of the
Trumpets. Sing praises to God, sing prai-
ses: sing praises unto our King, sing prai-

ses : for God is the King of al[illegible] Earth, Hee is greatly to bee ex[illegible] And that marriage-song of [illegible] *Let us be glad and rejoyce, and [illegible] honour to him : for the marriage [illegible] the Lambe is come, and his Wife [illegible] made her selfe ready. Allelujah; [illegible] the LORD GOD omnipo[illegible] raigneth.*

The third and last degree of [illegible] blessed state of a *regenerate* Man [illegible] ter death, begins after the pronou[illegible] cing of the sentence, and lasteth eter[illegible] nally without all end.

Meditations of the blessed estate of a regenerated man, in Heaven, after hee hath received his sentence of Absolution, before the Tribunall seate of Christ, at the last day of judgement.

HERE my Meditation dazeleth, and my Pen falleth out of my hand: the *one* being not able to *conceive*, nor the other to *describe* that most excellent blisse, and *eternall weight of*

ory (whereof *all the afflictions this present life are not worthy*) h all the Elect shall with the sed Trinity enjoy, from that time they shall bee received with HRIST as joynt heires, in- that everlasting Kingdome of

Notwithstanding, wee may take a ntling thereof, thus:

The holy Scriptures set forth (to r capacity) the glory of our eternall d heavenly life after death, in foure spects.

1. Of the *Place*.
2. Of the *Object*.
3. Of the *Prerogatives* of the lect there.
4. Of the *Effects* of those Pre- ogatives.

I. Of the PLACE.

THE *Place* is the *Heaven of heavens*, or, the third *Heaven* called *Paradise*: whither CHRIST (in his humane

humane nature) ascended *far a*
visible heavens. The Bridegroomes
ber, which by the Firmament as
Azured Curtaine spangled wi
tering Starres, and glorious *pla*
hid, that wee cannot behold i
these corruptible eyes of flesh
Holy Ghost (framing himselfe to
weaknesse) describes the glory of
place, which no man can estimate
such things as are most precious in
estimation of man: And there
likeneth it to a great and a holy C
named, the *Heavenly Ierusalem*: wh
onely God and his people (who are s
and written in the Lambs Books)
inhabit: all built of pure gold, like
to cleere Glasse or Chrystall: the
of Iasper stone: the foundations of
walles with twelve manner of pre
stones, having twelve gates, each b
of one Pearle; three gates towards ea
of the foure corners of the world: and
each gate an Angell, (as so many Porters) *that no uncleane thing should enter into it. It is fouresquare, therefore perfect: the length, the breadth, and height of it are equall, 12000. furlongs every way, therefore glorious and spacious: Thorow the middest of her streets ever runneth a pure river of the water of life, as cleare as Chrystall, therefore wholesome. And of either side the River is the*

Tree

e of life ever growing: which beares elve manner of fruits, and gives fruit ery moneth: therefore fruitfull. And e leaves of the Tree is health to the ations: therefore healthy. There is erefore no place so glorious by *creaon*, so beautifull with *delectation*, so ch in *possession*, so comfortable for *abitation*. For there the King, is hrist: the Law, is Love: the Hoour, Verity: the Peace, Felicity: the ife, Eternity. There is light without darkneſſe. mirth, without ſadneſſe; ealth, without ſickneſſe; wealth, without want; credit, without diſgrace: beauty, without blemiſh; eaſe without labour; riches, without ruſt; bleſſednesſe, without miſery; and conſolation, that never knoweth end: How truly may we cry out (with *David*) of this Citie? *Glorious things are ſpoken of thee, O thou Citie of God:* and yet all theſe things are ſpoken but according to the weakeneſſe of our capacity. For heaven exceedeth all this in glory, *ſo farre as that no tongue is able to expreſſe, nor heart of man to conceive the glory thereof:* as witneſſeth *Paul* who was in it, and ſaw it. O let us not then dote ſo much upon theſe *wooddēn cottages* & houſes of *moulding* clay, which are but the Tents of ungodlineſſe, and habitations of ſinners!

but let us looke rather, and l
for this *Heavenly Citie*, *whose b*
der and maker is God: which he (
is not ashamed to bee called our G
hath prepared for us.

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2. Of the *Object.*

THE blisfefull and glori-ous *Object* of all *intelle-ctuall* and *reasonable* crea-tures in heaven, is the *God-head*, *in Trinity of Persons*: without which, there is neither *joy*, nor *felicity*, but the very *fulnesse of joy* consisteth in en-joying the same.

This *Object* wee shall enjoy two wayes.

1. By a *Beatificall vision of God.*

2. By possessing an *immediate com-munion* with this divine nature.

The *beatificall vision* of GOD, is that onely, that can content the in-finite minde of man. For every thing tendeth to his center, GOD is the centre of the soule: therefore (like *Noah's Dove*) shee cannot rest

ſt, nor joy, till ſhee returne and en-
y him.

All that GOD beſtowed upon *Moſes*, could not ſatisfie his minde, unleſſe hee might ſee the face of GOD. Therefore the whole *Church* prayeth ſo earneſtly: *GOD be mercifull unto us, and bleſſe us, and cauſe his face to ſhine upon us.* When the *Apoſtle* Saint *Paul* once had ſeene this bleſſed ſight; hee (ever after) counted all the riches and glory in the World (in reſpect of it) to bee but *dung*: and all his life after was but a ſighing out (*cupio diſſolvi*) *I deſire to bee diſſolved, and to bee with* CHRIST. And CHRIST prayed for all his Elect in his laſt prayer, that they might obtaine *this bleſſed viſion*; *Father, I will that they which thou haſt given mee, be*: (where?) *even where I am*: (to what end?) *that they may behold that my glory, which thou haſt given me*: *for thou lovedſt me, &c.* If *Moſes*'s face did ſo ſhine, when hee had beene with GOD but forty dayes, and ſeene but his *backe-parts*: How ſhall wee ſhine, when wee ſhall ſee him *face to face* for ever? and *know him as we are known, and as he is*? Then ſhall the ſoule no longer be

be termed *Marah*, *bitternesse*, but *Naomi*, *beautifulnesse*, for the Lord hath turne her short *bitternesse*, to eternall *beauty and blessednesse*, Ruth 1. 20.

The second meanes to win this object is, by having an union with God in heaven. This we have first, by being (as members of Christ) united to his manhood; and by his manhood personally united to the Word, we are united to him as he is God: and by his God-head to the *whole Trinity*. Reprobates at the last day shall see God (as a just Iudge) to punish them: but (for lacke of this Communion) they shall have neither *grace* with him, nor *glory* from him. For want of this Communion, the Devels (when they saw Christ) cried out, *Quid nobis tecum? What have we to doe with thee, O Son of the most High God?* But (by vertue of this Communion) the penitent soule may boldly goe and say to Christ (as *Ruth* unto *Boaz*) *Spread, O Christ, the wing of thy garment of thy mercy over thine handmaid: for thou art my kinsman.* This Communion God promised *Abraham*, when he gave him himself for his great reward. And Christ praieth for his whole Church to obtaine it. This Communion Saint *Paul* expresseth in one word, saying,

ying, *that God ſhall be all in all unto* s. Indeed, God is now all in all unto s: but by meanes, and in a ſmall meaſure. But in heaven God himſelfe mmediately (in fulneſſe of meaſure without all meanes) will bee unto us all the good things, that our ſoules and bodies can wiſh or deſire. *Hee himſelfe* will bee *ſalvation*, and joy to our ſoules: life and health to our bodies: beauty to our eyes: muſicke to our eares: honey to our mouthes: perfume to our noſtrils: meate to our bellies: light to our underſtanding: contentment to our wils; and delight to our hearts; and what can be lacking where God himſelfe will bee the *Soule of our ſoules?* Yea, all the ſtrength, wit, pleaſures, vertues, colours, beauties, harmony, and goodneſſe that are in Men, Beaſts, Fiſhes, Fowles, Trees, Hearbs, and all Creatures, are nothing but ſparkles of thoſe things, which are in *infinite perfection* in God. And in him we ſhall enjoy them in a far more perfect and bleſſed manner. He *himſelfe* will then ſupply their uſe: nay, the beſt creatures (which ſerve us now) ſhall not have the honour to ſerve us then. There will be no *need of the Sunne, nor of the Moone to ſhine in that City: for the glory of God doth light it.* No more will there bee any need

need, or use of any *creature*, when wee shall enjoy the *Creator* himselfe.

When therefore wee behold any thing that is *excellent* in any creatures, let us say to our selves: How much more excellent is hee, who gave them this *excellency*! When wee behold the wisdome of men, who over-rule creatures stronger than themselves; out-run the Sunne and Moone in discourse, prescribing many *yeares* before, in what course they shall bee *eclipsed*: let us say to our selves, how admirable is the *Wisdome* of GOD, who made men so wise! When wee consider the *strength* of *Whales* and *Elephants*, the tempest of *Windes*, and terrour of *Thunder*, let us say to our selves, How *strong*, how *mighty*, how *terrible* is that GOD, that makes these mighty and fearefull *Creatures*! When wee taste things that are delicately sweet, let us say to our selves, O how *sweet* is that GOD, from whom all these creatures have received this *sweetnesse*! When we behold the admirable *colours* which are in *Flowers*, and *Birds*, and the lovely *beauty* of *Women*: let us say, How *faire* is that God, that made these so faire!

And

And if our loving God hath thus provided for us ſo many excellent delights, for our paſſage thorow this *Bochim*, or valley of teares; what are thoſe pleaſures which hee hath prepared for us, when wee ſhall enter into the *Pallace* of our *Maſters* joy? How ſhall our ſoules bee there raviſhed with the love of ſo lovely a God? So glorious is the *object* of heavenly Saints. So amiable is the *ſight* of our gracious *Saviour*.

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3. *Of the* Prerogatives *which the Elect ſhall enjoy in Heaven.*

BY reaſon of this communion with God, the *Elect* in Heaven ſhall have foure *ſuper-excellent* prerogatives.

1 They ſhal have the *kingdome of heaven* for their *inheritance*: and they ſhall be free *Denizens* of the *heavenly*

heavenly Iernſalem. S. Paul (by birth a free Citizen of *Rome*) eſcaped whipping; but they who are our free Citizens of the heavenly *Ieruſalem*, ſhall ever be freed from the whip of eternall torments. For this freedom was bought for us, not with a great ſumme of money, but with the *precious bloud* of the Sonne of God.

2 They ſhall bee all *Kings*, and *Prieſts* (Spirituall Kings to raigne with Chriſt, and to triumph over Sathan, the World and Reprobates: and *ſpirituall* Prieſts, to offer unto God the ſpirituall Sacrifice of *Praiſe* and *Thankſgiving* for evermore.) And therefore they are ſaid to weare both Crownes and Robes. Oh what a comfort is this to poore parents, that have many children! If they breed them up in the feare of God, to be true Chriſtians: then are they Parents to ſo many *Kings* and *Prieſts*.

3 Their bodies ſhall *ſhine* as the brightneſſe of the *Sunne* in the firmament: like the glorious body of *Chriſt*, which ſhined brighter than the Sunne at noone, when it appeared to *Paul*. A glimpes of which glorious brightneſſe appeared in the bodies of *Moſes* and *Elias*, transfigured with our Lord in the holy Mount. Therefore (ſaith the Apoſtle) it ſhall riſe a *glorious body*: yea,

ea, a *spirituall body*, not in substance, ut in quality: preserved by spirituall eanes, and having (as an *Angell*) gility to ascend or descend. Oh what n honour is it, that our bodies (falling *ore vile* than a *carrion*) should thus rise in glory, like unto the body of the Sonne of God!

4 Lastly, they (together with all the holy Angels) there keepe (without any labour to distract them) a perpetuall Sabbath, to the glory, honour, and praise of the aye blessed Trinity, for the *creating*, *redeeming*, and *sanctifying* of the Church: and for his power, wisdome, justice, mercy, and goodnesse, in the government of Heaven and Earth. When thou heareſt a sweet consort of Musike; meditate how happy thou shalt be, when (with the Quire of heavenly Angels and Saints) thou shalt sing a part in that spirituall *Alleluiah*, on that eternall blessed Sabbath, where there shal be such a variety of pleasures, and such a joyes; as neither know tediousnesse in doing, nor end in delighting.

4. *Of the* Effects *of these prerogatives.*

From these Prerogatives there will arise to the Elect in heaven five notable effects.

THEY shall *know* God, with a perfect *knowledge*, so farre as creatures can possibly comprehend the *Creator*. For there wee shall see the *Word*, the *Creator*; and in the *Word*, all *creatures* that by the Word were *created*: so that wee shall not need to learne (of the things which were *made*,) the knowledge of him by whom all things were made: The *excellentest* creatures in this life, are but as a *darke vaile*, drawne betwixt God and us: but when this *vaile* shall bee drawne aside, then shall wee see God *face to face, and know him, as we are knowne.*

We

We ſhall know the power of the *Father*, the wiſedome of the *Sonne*, the Grace of the *holy Ghoſt*: and the indiviſible nature of the bleſſed *Trinity*. And in him we ſhall know, not onely *all our friends*, who died in the faith of *Chriſt*) but alſo all the faithfull that *ever were or ſhall be*. For,

1. *Chriſt* tels the Iewes, that they ſhall ſee *Abraham*, *Iſaac*, and *Iacob*; *and all the Prophets in the kingdome of GOD*, therefore wee ſhall know them.

2. *Adam* in his innocencie knew *Eve* to be *bone of his bone*, and *fleſh of his fleſh*, as ſoone as hee awaked. Much more then ſhall wee know our kindred, when we ſhall awake perfected and glorified in the reſurrection.

3. The Apoſtles knew *Chriſt* after his reſurrection, and the *Saints which roſe with him, and appeared in the holy Citie*.

4. Saint *Peter*, Saint *Iames*, and Saint *Iohn*, knew *Moſes* and *Elias* in the transfiguration: how much more ſhall wee know one another, when we ſhall bee all glorified!

5 *Dives* knew *Lazarus* in *Abrahams* boſome: much more ſhall the Elect

Elect know one another in heaven.

6 *Christ* saith, that the twelve Apostles shall sit upon twelve Thrones to judg (at that day) the twelve Tribes: therefore they shall be known, and consequently the rest of the Saints.

7 S. *Paul* saith, that at that day, *we shall know as we are known of God*: and *Augustine* (out of this place) comforteth a Widow, assuring her, that as in this life shee saw her Husband with externall eyes: so in the life to come, she should know his heart, and what were all his thoughts and imaginations. Then Husbands and wives, look to your actions and thoughts: For *all shall be made manifest one day*. See 1 *Cor.* 4. 5.

8 The faithfull in the Old Testament, are said to be gathered to their Fathers: therefore the knowledge of our friends remaines.

9 Love never falleth away: therefore knowledge, the ground thereof remaines in another life.

10 Because the last day shall bee a *declaration of the just judgement of God*: when he shall reward *every man according to his workes*: and if every mans workes bee brought to light, much more the worker. And if wicked men shall account for every *idle word*, much more shall the idle speak-

ers

themselves be knowne; and if the sons be not knowne, in vaine are e workes made manifest. Therefore ith the Apostle) *Every man shall ap-are, to account for the workes that he th done in his body, &c.* See *Wisd.* ap. 5. ver. 1. Though the respect of versities of degrees and callings in *agistracy*, *Ministery*, and *Oeconomie*, hall cease; yea, *Christ* shall then cease o rule, as he is *Mediator*, and rule all n all, as he is God equall with the fa-her, and the Holy Ghost.

The greatest *knowledge* that men can ttaine unto in this life, comes as farre hort of the knowledge which we shal have in heaven, as the knowledge of a *child* that cannot yet speake plaine, is to the knowledge of the greatest *Philosopher* in the world. They who thirst for *knowledge*, let them long to be Students of this *University*. For all the *light* by which wee know any thing in this world, is nothing but the very shadow of God. But when wee shall know God in heaven, wee shall in him know the manner of the *worke* of the *creation*, the mysteries of the worke of our *Redemption*: yea, so much knowledge as a creature can possibly conceive and comprehend of the *Creator* and his workes. But whilest we are in this life, we may say with

Iob,

Iob; *How little a portion heard of him?* And assure our selves with *Syracides*, *that there are yet greater things than these be, & that we have seene but a few of his workes.*

2. They shall love God with a perfect and absolute love, as possibly a creature can doe. The manner of loving GOD, is to love him for himselfe: the measure, is to love him *without measure.* For in this life (*knowing God in part*) *we love him but in part*: but when the Elect in heaven shall fully know God, then they will *perfectly* love GOD. And for the infinite causes of love (which they shall know to bee in him) they shall bee infinitely ravished with the love of him.

3 They shall bee *filled* with all manner of divine pleasures. *At thy right-hand* (saith the Prophet *David*) *there are pleasures for evermore. Yea, they shall drinke* (saith hee) *out of the River of pleasures.* For assoone as the soule is admitted into the actuall *fruition* of the *beatificall* essence of GOD: shee hath all the goodnesse, beauty, glory, and perfection of all creatures (in all the world)

orld) united together, and at ee presented unto her in the ght of GOD. If any bee in ve, there they shall enjoy that hich is *more amiable:* if any de- ght in faireneſſe, the faireſt beau- is but a duſty ſhadow to that: ee that delights in pleaſures, hall there finde infinite *varie- ies*, without either interruption f griefe, or diſtraction of paine: hee that loveth Honour, ſhall there njoy it, without the diſgrace of kankered envie: hee that lo- veth Treaſure, ſhall there poſ- ſeſſe it, and never bee beguiled of it.

There they ſhall have know- ledge voide of all ignorance: health, that no ſickneſſe ſhall im. paire: and life, that no death can determine. In a word, looke how farre this wide World ſur- paſſeth for light, pleaſures, and comfort, the darke and narrow wombe, wherein thou waſt conceiv- ved a childe: ſo much doth the World to come exceed in joyes, *ſolace*, and conſolation, this pre- ſent world. How happy then ſhall wee bee, when this life is *changed*, and we thither *tranſlated!*

4 They ſhall bee repleniſhed with

with an unspeakeable joy. *In thy presence* (saith *David*) *is the fulnesse of joy.* And this joy shall arise, [illegible] from the *vision of God*: and [illegible] from the sight of the holy *Angels* [illegible] blessed soules of just and perfect [illegible] who are in blisse and glory with [illegible]

But especially from the blissfull [illegible] of *Iesus the Mediator* of the *New Testament*, our *Emmanuel*, God [illegible] Man. His sight will bee the [illegible] cause of our blisse and joy. If the [illegible] *raelites in Ierusalem so shouted for joy* [illegible] *that the Earth rang againe, to see Salomon crowned*; how shall the elect [illegible] joyce in heaven, to see *Christ* (the [illegible] *Salomon*) adorned with glory? [illegible] *Iohn Baptist* at his presence *did leape in his mothers Wombe for joy*, how shall we exult for joy, when he will be, not onely with us, but in us in Heaven? If the *Wisemen* rejoyced so greatly to finde him, *a Babe lying in a manger*: how great shall the joy of the Elect be to see him sit (as a King) in his *celestiall Throne*? If *Simeon* was so glad to see him an Infant in the Temple, presented by the hands of the *Priest*; how great shall our joy be to see him a King, ruling all things at the *right-hand of his Father*? If *Ioseph* and *Mary* were so joyfull to finde him in the middest of the *Doctors*, in the *Temple*:

how

glad shall our soules bee, to see
hering as *Lord* among *Angels* in
ven? This is that joy of our Ma-
which (as the Apostle saith) *the*
hath not seene, the eare hath not
d, nor the heart of man can conceive:
ch because it cannot enter into us,
shall enter it.

Lastly, they shall enjoy this blisse-
and glorious estate *for evermore.*
erefore it is tearmed *everlasting*
: and Christ saith, *that our joy shall*
man take from us. All other joyes
e they never so great) have an end.
ssuerus Feast lasted an hundred
d eighty dayes: but he, and it, and
his joyes are gone. For mortall man
be assumed to heavenly glory, to be
sociated to Angels, to bee *satiated*
ith all delights and joyes; (but for
time) were much; but to enjoy them
r ever, without intermission or end,
ho can heare it, and not *admire it?*
ho can muse of it, and not be ama-
ed at it! All the Saints of *Christ* (as
soone as they felt once but a true tast
of these eternall joyes) counted all the
iches and *pleasures* of this life to bee
but *losse* and *dung*, in respect of that.
And therefore (with unceslant pray-
ers, fasting, almes-deeds, teares, faith,
and good life) they laboured to ascer-
taine themselves of this eternall life:

and (for the love thereof) they willingly either sold, or parted with all their earthly goods and possessions.

Christ calleth all *Christians Merchants*, *Luke* 19. and *eternall life*, a precious *Pearle*, which a wise *Merchant* will purchase, though it cost him *all that he hath*, *Mat.* 13.

Alexander hearing the report of the great riches of the Easterne *Country*, divided forthwith amongst his Captaines and Souldiers, all his Kingdome of *Macedonia*: *Hephæstion*, asking him what he meant in so doing? *Alexander* answered, that he preferred the riches of *India*, (whereof hee hoped shortly to bee Master) before all that his Father *Philip* left him in *Macedonia*. And should not *Christians* then preferre the eternall riches of heaven, so greatly renowned, (which they shall enjoy ere long) before the corruptible trash of the earth, which last but for a season?

Abraham and *Sarah* left their owne countrey and possessions to *looke for a Citie, whose builder and maker is God*: and therefore bought no land, but only a place of buriall. *David* preferreth *one day* in this place before a thousand else-where: yea, *to be a doore-keeper in the house of God, rather than to dwell in the richest tabernacles of wickednesse.*

wickednesse. *Elias* earnestly besought the Lord to receive his soule into his Kingdome, & went willingly, (though in a *fiery Chariot*) thither. *Paul* (having once seene heaven) continually *desired to be dissolved, that he might bee with Christ.* St. *Peter* (having espied but a glimpse of that eternall glory in the Mount) wished, that hee might dwell there all the dayes of his life; saying, *Master, it is good for us to bee here.* How much better doth *Peter* now think it to be in Heaven it selfe? *Christ* (a little before his death) prayeth his Father *to receive him into that excellent glory.* And the Apostle witnesseth, that *(for the joy which was set before him) he endured the Crosse, and despised the shame.* If a man did but once see those joyes (if it were possible) hee would endure an hundred deaths, to enjoy that happinesse but one day.

S. *Augustine* saith, that hee would bee content *to endure the torments of Hell, to gaine this joy, rather than to lose it. Ignatius* (*Pauls* Scholler) being threatned (as he was going to suffer) with the cruelty of torments, answered with great courage of Faith; *Fire, Gallowes, Beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the*

Divell together, let them come upon me, so I may enjoy my Lord Iesus, and his kingdome. The like constancy shewed *Polycarpe*, who could not by any terrours of any kinde of death, be moved to deny *Christ* in the least measure. With the like resolution answered *Ignatius* his persecutors, when they would terrifie him with death; *I will never* (saith he) *feare death, which can do no more than restore mee to him that made me.* If *Ruth* left her owne countrey, and followed *Naomi* her mother-in law, to goe and dwell with her in the Land of *Canaan* (which was but a type of heaven) onely upon the fame which she heard of the God of Israel, (though shee had no promise of any portion therein) how shouldest thou follow thy holy Mother the *Church*, to goe unto Christ into the heavenly *Canaan*; wherein God hath given thee an *eternall inheritance assured* by an holy *Covenant*, made in the Word of God: signed with the bloud of his Sonne; and sealed with his Spirit and Sacraments? This shall bee thine eternall happinesse in the kingdome of heaven, where thy life shall bee a communion with the blessed *Trinity*; thy joy, the presence of the Lambe; thy exercise, singing; thy ditty, *Alleluiah*; thy consorts, Saints and Angels;

gels; where youth flouriſheth, that never waxeth *old*: *beauty* laſteth, that never *fadeth*; *love* aboundeth, that never *cooleth*; *health* continueth, that never *ſlacketh*; and *life* remaineth, that never *endeth*.

Meditations directing a Chriſtian how to apply to himſelfe without delay, the foreſaid knowledge of God, and himſelfe.

THou ſeeſt therefore, O *man*, how wretched and curſed thy ſtate is, by corruption of Nature, without *Chriſt*: inſomuch that whereas the Scripeures doe likeu wicked men unto *Lions*, *Beares*, *Buls*, *Horſes*, *Dogs*, and ſuch like ſavage creatures in their lives: it is certaine that the condition of an *unregenerated* man, is in his death more vile than a *Dog*, or the filthieſt creature in the world. For the Beaſt (being made but for mans uſe) when he dieth endeth all his miſeries with his death. But man (endued with a *reaſonable* and an *immortal* ſoule, made after Gods *Image*, to ſerve God, when he ends the miſeries of this life, muſt *account* for all his miſdeeds; and begin to endure thoſe miſeries that never ſhall know end. No creature but man.

is lyable to yeeld (at his death) an account for his life. The brute creatures not having reason, shall not be required to make any *account* for their deeds: and good *Angels*, though they have reason, yet shall they yeeld no account, because they have no sin. And as for evil *Angels*, they are without all hope, already condemned: so that they need not make any further accounts. *Man* only in his death must be Gods accountant for his life.

On the other side, thou seest, O *Man*, how happy and blessed thy estate is, being truly reconciled unto *God* in *Christ*; in that (through the restauration of *Gods Image*, and thy restitution into thy *Soveraignty* over other creatures) thou art in this life little inferior to the Angels; and shalt bee in the life to come, equall to the Angels: Yea, (in respect of thy Nature, exalted by a personall union to the *Sonne* of God, and by him, to the *glory* of the *Trinity*) *superior* to the Angels, a *Fellow-brother* with Angels, in spirituall grace, and everlasting glory.

Thou hast seene how glorious and perfect God is, and how that all thy chiefe bliffe and happinesse consisteth in having an eternall communion with his Majestie:

Now therefore (O impenitent sinner)

r) in the bowels of *Christ Jesus* I treat thee; nay, I conjure thee, as ou tendrest thy owne salvation, seri-usly to consider with me, how false, ow vaine, how vile are those things, hich will retaine, and chaine thee, n this wretched and cursed estate, herein thou livest; and doe hinder hee from the favour of God, and the hope of eternall life and happinesse.

Meditations on the hinderances which keepe back a sinner from the Practice of Piety.

THose *hinderances* are chiefly seaven.

1. *An ignorant mistake of the true meaning of certaine places of the Holy Scriptures, & some other chiefe grounds of Christian Religion.*

The Scriptures mistaken are these.

Ezech. 33. 14, 16. *At what time soever a sinner repenteth him of his sinne, I will blot out all,* &c. Hence the *carnall Christian* gathereth: *That he may repent when he will.* It is true, whensoever a sinner doth repent, God will forgive; but the Text saith not, that a sinner may repent whensoever hee will, but when God will give him grace. Many (saith the Scripture)

when they would have *repented*, were *rejected*; and *could not repent*, though *they sought it carefully with teares*. What comfort yeeldes this Text vnto thee, who hast not repented, nor knowest whether thou shalt have grace to repent hereafter?

2. *Matth.* 11.28. *Come unto me all you that labour, and are heavie laden, and I will give you rest.* Hence the lewdest man collects, that *hee may come unto Christ when he list.* But he must know, that no man ever comes to Christ, but he who (as *Peter* saith) *having known the way of righteousnesse, hath escaped the pollutions of the world, through the knowledge of our Lord and Saviour Iesus Christ.* To come unto Christ, is to *repent* and *beleeve.* And this no man can doe, except his heavenly Father *draweth* him by his *grace.*

3. *Rom.* 8.1. *There is no condemnation to them which are in Christ Iesus.* True, but they onely are such, *who walke not after the flesh*, (as thou doest) *but after the Spirit*, which thou diddest never yet resolve to doe.

4. 1 *Tim.* 1.15. *Christ Iesus came into the world to save sinners, &c.* True, but such sinners who like *Paul*, are converted from their wicked life: not like thee, who still continuest in thy lewdnesse. For that *Grace of God which bringeth*

bringeth ſalvation unto all men, teacheth us, that denying ungodlineſſe and worldly luſts, wee ſhould live ſoberly, righteouſly, and godly in this preſent world.

5. *Prov.* 24.26. *A juſt man falleth ſeven times in a day, and riſeth, &c.* (*In a day*) is not in the Text: Which meanes not falling into ſinne, but falling into trouble, which his malicious enemy plots againſt the juſt: and from which God delivers him. And though it meant falling into, and riſing out of ſinne; what is this to thee; whoſe fals (all men may ſee) every day? but neither *God*, nor *man*, can at any time ſee thy *riſing againe* by repentance.

5. *Iſay* 64.6. *All our righteouſneſſes are as filthy rags.* Hence the carnall Chriſtian gathers, That ſeeing the beſt *workes* of the beſt *Saints* are no better; then his are good enough; and therefore hee needs not much grieve, that his devotions are ſo imperfect. But *Iſaiah* (as ſome thinke) meanes not in this place, the righteous workes of the *Regenerate*: as, fervent prayers in the name of God; charitable *almes* from the bowels of mercy; ſuffering in the Goſpels defence, the ſpoile of goods, and ſpilling of bloud, and ſuch works, which *Paul* cals the *fruits of the Spirit*. But the prophet making an hum-

ble confession in the name of the Iewish Church, when shee had fallen from God to Idolatry, acknowledgeth, that whilest they were by their filthy sins separated from God, as *Leapers* are by their infected sores, and polluted *clearbes*, from men; their *chiefest righteousnesse* could not be but abominable in his sight. And though wee should understand him as speaking of our best workes which (being compared with *Christs righteousnesse*) are no better then *nucleane rags*; yet in Gods acceptation for Christs sake, they are called *white raiment*; yea, *pure fine linnen, and shining*, farre unlike thy *Leopards* spots, and *filthy* garment.

Iam. 3. 2. *In many things we sin all.* True, but *Gods* children sinne not in all things, as thou doest; without either *bridling* their lusts, or mortifying their corruptions. And though the *reliques* of sinne remaine in the dearest children of God; that they had need daily to cry, *Our Father which art in Heaven, forgive us our trespasses*: Yet in the *New Testament*, none are properly called sinners but the *unregenerate*: For the *regenerate*, in respect of their zealous endeavour to serve God in unfained holinesse, are every where called *Saints*. In so much, that Saint *Iohn* saith, that *whosoever is borne of God,*

sinneth

sinneth not; that is, liveth not in *wilfull filthinesse*, suffering sinne to raigne in him, as thou doest. Deceive not thy selfe with the name of a Christian: whosoever liveth in any *customary grosse sinne*, he liveth not in the *state of grace*. *Let therefore* (saith S. *Paul*) *every one that nameth the Name of Christ, depart from iniquity*. The *regenerate* sinne, but upon *frailty*, they repent, and God doth pardon: therefore they *sinne not to death*. The *reprobate* sinne *maliciously, sinfully*, and delight therein: so that by their *good will*, sinne shal leave them, before they will leave it. They *will not repent*, and God *will not pardon*. Therefore their sins are *mortall*, (saith Saint *Iohn*) or rather *immortall*, as saith S. *Paul*. *Rom.* 2.5. It is no excuse therefore to say, we are *all sinners*: true Christians (thou seest) are *all Saints*.

8. *Luke* 23.43. *The Theefe converted* at the last gaspe, was received to *Paradise*. What then, if I may have but time to say, when I am dying, *Lord have mercy upon me*, I shall likewise be saved. But what if thou shalt not? And yet *many in that day shall say, Lord, Lord, and the Lord will not know them*. The Theefe was saved, for hee repented: but his fellow had no grace to repent, and was damned. Beware there-

therefore, leſt truſting to late repentance at thy laſt end on earth, thou be not driven to repent too late, without end, in hell.

9. 1. *Iohn* 1. 7. *The bloud of Iesu Christ cleanseth us from all sinne.* And 2. *Iohn.* 2. 1. *If any man sinne, we have an advocate with the Father, Iesus Christ the righteous, &c.* Oh comfortable! But heare what S. *Iohn* ſaith in the ſame place: *My little children, these things write I unto you, that ye sin not.* If therefore thou leaveſt thy ſin, theſe comforts are thine, elſe they belong not to thee.

10. *Rom* 5. 20. *Where sinne abounded, Grace did abound much more.* Oh ſweet! But heare what *Paul* addeth: *What shall we say then? shall we continue in sinne, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?* *Rom.* 6. 1, 2. This place teacheth us not to preſume: but that we ſhould not deſpaire. None therefore of theſe promiſes, promiſeth any grace to any, but to the penitent heart.

The grounds of Religion miſtaken are:

1. From the Doctrine of *Juſtification* by faith onely, a carnall Chriſtian gathereth; *That good workes are not necessary.* Hee commends others, that

that doe good workes; but hee perswades himselfe that he shall be saved by his *faith*, without doing any such matter. But hee should know, that though good workes are not necessary to *justification*: yet they are necessary to salvation: *for we are Gods workemanship, created in Christ Iesus unto good workes, which God hath ordained that we should walke in them.* Whosoever therefore bringeth not forth good works after he is called, he cannot be saved: neither was he ever predestinated to life eternall. Therefore the Scripture saith, that *Christ will reward every man according to his works.* Christ respects in the Angels of the seven Churches nothing but their works, and at the last day hee will give the heavenly inheritance onely to them who have done *good workes*, in feeding the *hungry*, clothing the *naked*, &c. At that day, *Righteousnesse* shall weare the *Crowne*. No righteousnesse, no *Crowne*. No good workes (according unto a mans talent) no reward from GOD, unlesse it be *vengeance*. To bee rich in *good workes*, is the surest foundation of our *assurance* to obtaine *eternall life*.

For good workes are the true fruits of a true *Faith*; which apprehendeth *Christ*, and his obedience, unto salvation

vation. And no other faith *availeth in Christ, but that which worketh by love:* And (but in the act of *Iustification*) that faith which *only iustifieth*, is never *onely*, but ever accompanied with good workes: as the *Tree* with his *fruits*, the *Sunne* with his *light*, the *Fire* with his *heate*, and *Water* with his *moysture*. And the *Faith* which doth not iustifie her selfe by good workes before men, is but *a dead faith*, which will never iustifie a mans soule before GOD. But a iustifying faith *purifieth the heart*, and *sanctifieth* the whole man throughout.

II. From the doctrine of Gods *eternall predestination*, and unchangeable *Decree*, he gathereth, *that if he be predestinated to be saved, he cannot but be saved; if to be damned, no meanes can doe any good.* Therefore all workes of piety are but in vaine. But he should learne, *that God hath predestinated to the meanes as well as to the end.* Whom therefore God hath predestinated to be saved, which is the end, he hath likewise predestinated to be first *call'd, iustified, and made conformable to the Image of his Sonne*, which is the *meanes*. And they (saith Saint *Peter*) *who are elect unto salvation, are also elect unto the sanctification of the Spirit.* If therefore upon thy calling, thou

thou conformeſt thy ſelfe to the *Word* and *Example* of *Chriſt* thy Maſter; and obeyeſt the good motions of the *Holy Spirit*, in leaving ſinne, and living a godly life: then aſſure thy ſelfe, that thou art one of thoſe, who are *infallibly* predeſtinated to everlaſting ſalvation. If otherwiſe, blame not Gods predeſtination, but thine owne ſinne and rebellion. Doe thou but returne unto God, and God will graciouſly receive thee, as the Father did the prodigall Sonne; and by thy converſion, it ſhall appeare, both to Angels and Men; that thou didſt belong to his Election. If thou wilt not; why ſhould God ſave thee?

III. When a carnal Chriſtian heares *that a man hath not free-will unto good*, he looſeth the raines to his owne corrupt will: as though it lay not in him to bridle, or to ſubdue it: *Implicitely* making God the author of ſinne, in ſuffering man to runne into this neceſſity. But hee ſhould know, that God gave *Adam* free-will, to ſtand in his integrity, if hee would; but man abuſing his *free-will*, loſt both himſelfe and it. Since the *Fall*, Man, in his ſtate of *corruption*, hath *free-will* to *evill*, but not to *good*: for in this ſtate, *we are not* (ſaith the Apoſtle) *ſufficient to think a good thought*. And God is not bound

bound to restore us, what wee lost so wretchedly, and make no more care to recover againe. But, as soone as a man is regenerated, the *Grace of God freeth his will unto good*, so that he doth all the good things he doth, with a free-will: for so the Apostle saith, that *God of his owne good pleasure, worketh both the will, and the deed in us*, who (as the Apostle expoundeth) *cleanse our selves from all filthinesse of the flesh and spirit, and finish our sanctification in the feare of God.* And in this state, *every true Christian* hath *free-will*; and as he increaseth in *grace*, so doth his will in freedome: for *when the Son shall make us free, then shall we be free indeed*: and, *Where the spirit of the Lord is, there is liberty*: for the holy Spirit drawes their mindes, not by *coaction*, but by the *Cords of Love*, *Cant.* 1.4. by *illuminating* their mindes to know the truth; by *changing* their hearts, to *love* the knowne truth; and by enabling every one of them (according to the measure of grace which he hath received) to do the good which he loveth. But thou wilt not use the freedome of thy will, so farre as God hath freed it: for thou doest many times *wilfully* (against Gods Law, to the hazzard of thy soule) that, which if the *Kings Law* forbad, under the penalty of

death,

death, or losse of thy *worldly state* thou *wouldest not doe*. Make not therefore thy want of free-will unto good, to be so much the cause of thy sinne, as thy want of a loving heart to serve thy heavenly *Father*.

IIII. When the Naturall Man heares, *That no man (since the Fall) is able to fulfill the Law of God, and to keepe all his Commandements:* He boldly presumes to sin as others do, he contents himself with a few *good thoughts*: and if he bee not altogether as bad as the worst, hee concludes, that hee is as truly regenerate as the best. And every voluntary refusall of doing *good*, or withstanding evill, hee counts the *impossibility* of the Law. But he should learne, that though (since the *Fall*) no man but Christ, who was both *God* and *Man*, did, or can perfectly fulfill the whole *Law*: yet every true Christian, as soone as he is regenerated, begins to keep al *Gods* commandements in truth, though he cannot in absolute *perfection*. Thus (with *David*) *they apply their hearts to fulfill Gods Commandements always unto the end*. And when the *spirit* of *grace*, which was promised to bee more *abundantly powred forth under the Gospel*, *helpeth* them in their *good endeavours*, and *assisteth* them, to doe what hee commands them to doe;

doe. And in so doing, God accepteth their *good will and endeavour*, in stead of *perfect fulfilling* of the Law; supplying out of the merits of Christ, who fulfilled the Law for us, whatsoever wanteth in *our obedience*. And in this respect St. *Iohn* saith, that *Gods Commandements are not burthenous*. And Saint *Paul* saith, *I am able to do all things through the helpe of him that strengthneth me*. And *Zachary* and *Elizabeth* are said *to walk in all the Commandements of the Lord, without reproofe*. Hereupon Christ commends to his Disciples, the *care of keeping his Commandements*, as the truest testimonie of our love unto him. So farre therefore doth a man love Christ, as he makes conscience to *walke* in his *Commandements*: and the more unto Christ is our *love*, the *lesse* will our *paines* seeme in keeping his Law. The *Lawes curse* (which under the *Old Testament* was so terrible) is under the *New* (by the death of Christ) abolished to the *regenerate*. The rigour which made it so unpossible to our nature before, is now to the *New-borne*, so mollified by the *Spirit*, that it seemes *facill* and *easie*. The Apostles indeed pressed on the *converted Iewes* and *Gentiles*, the *impossibility* of keeping the Law, by ability of *nature* corrupted. But when

when they have to do with *regenerated* Christians, they require to the *Law* (which is the *rule of righteousnesse*) *true obedience, in word and deed, the mortifying of their members; the crucifying of the flesh, with the affections and lusts thereof; resurrection to newnesse of life, walking in the Spirit, overcomming of the world by faith:* So that, though no man can say as CHRIST, *Which of you can rebuke me of sinne?* yet every *regenerated* Christian can say of himselfe; which of you can rebuke me, of being an *Adulterer, Whore-monger, Swearer, Drunkard, Theefe, Vsurer, Oppressor, Proud, Malicious, Covetous, Prophaner of the holy Sabbath, a Lyar, a neglecter of Gods publike service,* and such like grosse sins? else he is no true Christian. When a man casts off the conscience of being ruled by GODS Law, then God gives him over to bee led by his owne lusts, the surest signe of a reprobate sense. Thus the Law, which since the *fall*, no man by his *own naturall ability* can fulfill, is fulfilled in truth of every regenerated *Christian*, through the gracious assistance of Christs holy Spirit. And this Spirit, God will give to every Christian, that will pray for it, and incline his heart to keepe his Lawes.

V. When the unregenerated man heares

heares that God *delighteth more in the inward minde, than in the outward man*. Then he faineth with himselfe, that *outward reverence*, and profession is but either superstitious or superfluous. Hence it is that he seldome kneeles in the Church: that hee puts on his Hat in singing of *Psalmes*, and the publike *Prayers*, which the prophane Varlot would not offer to doe, in the presence of a Prince, or a Noble-man. and so that hee keepe his minde unto God, he thinkes he may fashion himselfe (in other things) to the *World*. He divides his thoughts, and gives so much to God, and so much to his own lust: yea, hee will divide with God the *Sabbath*, and will give him almost the one halfe, and spend the other wholly in his own pleasures. But know O carnall man, that Almighty God will not be served by halves, because he hath created & redeemed the whole *Man*. And as God detests the service of the *outward man*, without the *inward heart*, as *Hypocrisie*: so he counts the inward service without al *externall* reverence, to be meer *prophaneneſſe*: he requireth both in his worship. In prayer therefore bow thy *knees*, in witnesse of thy humiliation: lift up thine eyes, and thy hands, in testimony of thy *confidence*: hang downe thy head

ead, and ſmite thy breſt, in token f thy *contrition*: but eſpecially call pon God with a ſincere heart: ſerve im *holy*, ſerve him *wholly*, ſerve him *nely*; for God, and the Prince of this World, are two contrary *Maſters*: and herefore no man can poſſibly ſerve both.

VI. The unregenerated Chriſtian holds the hearing *of the Goſpell preached, to bee but an indifferent matter*, which hee may uſe, or not uſe at his pleaſure: but whoſoever thou art that wilt bee aſſured in thy heart that thou art one of Chriſts *elect ſheep*: thou muſt make a ſpeciall care and conſcienee (if poſſibly thou canſt) to heare *Gods Word preached*: For, firſt, the preaching of the Goſpell is the chiefe ordinary meanes which God hath appointed to convert the ſoules of all that he hath *predeſtinated to be ſaved*: therefore it is called *the power of God unto ſalvation, to every one that beleeveth*. And where this Divine Ordinance is not, the *people periſh*: and whoſoever ſhall refuſe it, *it ſhall be more tollerable for the Land of Sodom and Gomorrah in the day of judgement, than for thoſe people*. Secondly, the preaching of the Goſpel is the *Standard or Enſigne of Chriſt*; to which al Souldiers and elect people muſt *aſſemble* themſelves. When this

Enſigne

Ensigne is displayed, as upon the *Lords Day*, hee is none of *Christs* people, that flockes not unto it: neither shall any drop of the *raine* of his *grace* light on their soules. Thirdly, it is the *ordinary* meanes; by which the Holy Ghost begetteth Faith in our hearts, without which we cannot please God. If the hearing of *Christs voice* bee the chiefe marke of *Christs* elect sheepe, and of the *Bridegroomes* friend: then must it be a fearefull marke of a reprobate *Goate*, either to neglect or contemne to heare the preaching of the Gospell. Let no man thinke this Position foolish, for *by this foolishnesse of preaching, it pleaseth God to save them which beleeve.* Their state is therefore fearefull, who live in peace, without caring for the preaching of the *Gospell.* Can men look for Gods mercy, and despise his meanes? Hee (saith Christ of the preachers of his *Gospell*) *That despiseth you, despiseth me. He that is of God, heareth Gods word: ye therefore heare them not, because ye are not of God.* Had not the Israelites heard *Phineas* message, they had never wept. Had not the *Baptist* preached, the Iewes had never *mourned.* Had not they who *crucified Christ*, heard *Peters Sermons*, their hearts had never beene pricked. Had not the *Ninivites* heard

Ionas

Ionas preaching, they had never repented; and if thou wilt not heare and repent, thou ſhalt never be ſaved.

VII. The opinion that the Sacraments are but bare *ſignes and ſeales of Gods promiſe and grace unto us*, doth not a little hinder piety; whereas indeed, they are ſeales as well of our ſervice and obedience unto God: which ſervice, if we performe not unto him, the Sacraments ſeale no grace unto us: but if we receive them upon the reſolution, to be his *faithfull* and *penitent* Servants, then the Sacraments doe not onely ſignifie and offer, but alſo ſeale and exhibit indeed, the inward ſpirituall grace, which they outwardly promiſe and repreſent. And to this end, Baptiſme is called the *waſhing of regeneration, and renewing of the Holy Ghoſt*, and the *Lords Supper*, *The communion of the Body and Blood of Chriſt*. Were this truth beleeved, the holy Sacrament of the *Lords Supper* would be oftner, and with *greater reverence received*.

VIII. The laſt, and not the leaſt *blocke*, whereat *Piety* ſtumbleth in the courſe of Religion, is, by adorning *Vices* with the names of *Vertues*: as to call drunken *carowſing*, drinking of Healths: ſpilling innocent *blood*; *Valour*: *Gluttony*, *Hoſpitality*: *coveteuſneſſe*,

neſſe, Thriftineſſe: Whoredome, loving a Miſtreſſe: Simony, gravity: Pride, graceſulneſſe; Diſſembling, Complement: Children of Belial, good fellowes: Wrath, Haſtineſſe: Ribaldry, Mirth. So on the other ſide, to call Sobriety, in words and actions, Hypocriſie: Almeſdeeds, vain-glory: Devotion, ſuperſtition: Zeale to religion, Puritaniſme: Humility, crouching: ſcruple of Conſcience, preciſeneſſe, &c. and whiles thus we call evill, good, and good, evill; true piety, is much hindred in her progreſſe. And thus much of the firſt hinderance of Piety, by miſtaking the true ſenſe of ſome ſpeciall places of Scripture, and grounds of Chriſtian Religion.

The ſecond hinderance of Piety.

2 THE evill example of great perſons. The Practice of whoſe prophane lives they prefer for their imitation, before the Precepts of Gods holy Word. So that when they ſee the greateſt men in the State, and many chiefe Gentlemen in their Countrey, to make neither care nor conſcience to heare Sermons, to receive the Communion, nor to ſanctifie the Lords Sabbath, &c. But to be Swearers, Adul-

terers,

sweers, Carowsers, Oppressors, &c. Then they thinke, that the using of these holy Ordinances, are not matters of so great moment: for if they were; such great and wise men would not set so little by them. Hereupon they thinke, that Religion is not a matter of necessity. And therefore where they should (like Christians) rowe against the streame of impiety towards Heaven: they suffer themselves to be carried with the multitude, downeright to Hell, thinking it impossible that God wil suffer so many to be damned. Whereas if the god of this world had not blinded the eyes of their minds: the holy Scriptures would teach them, that *Not many wise men after the flesh, not many mighty, not many noble, are called, &c.* but that for the most part the *poore receive the Gospell*, and that *few rich men shall bee saved*. And, *That howsoever many are called, yet the chosen are but few.* Neither did the multitude ever save any from damnation. As God hath advanced men in greatnesse above others: so doth God expect that they in *Religion* and *Piety*, should go before others: otherwise, greatnes abused (in the time of their *Stewardship*) shall turne to their *greater condemnation*, in the day of their accounts. At what time *sinfull greate*

and mighty men, as well as the *poore slaves, and bondmen*, shall wish, *that the Rocks and Mountaines shall fall upon them, and hide them from the presence of the Iudge, and from His just deserved wrath.* It will proove but a miserable solace, to have a great company of great men partakers with thee, of thine eternall torments. The multitude of sinners doth not extenuate, but aggravate sinne, as in *Sodome*. Better it is therefore with a few to be saved in the *Arke*, than with the *whole World*, to be *drowned* in the Flood. Walke with the few *godly*, in the Scriptures *narrow path* to Heaven: but *crowd* not with the *godlesse multitude*, in the *broad way* to Hell. Let not the examples of irreligious great men hinder thy repentance: for their greatnesse cannot at that Day exempt themselves from from their owne most grievous punishments.

The third hinderance of Piety.

3 THe *long escaping of deserved punishment* in this life. *Because sentence* (saith *Salomon*) *is not speedily executed against an evill worke, therefore the harts of the Children of men are fully set in them to doe evill, not knowing that the*

the bountifulneſſe of God leadeth them to repentance. But when His patience is *abuſed*, and mans *ſinnes* are ripened: His *Iuſtice* will at once both *begin, and make an end* of the ſinner: and he will recompence the *ſlowneſſe* of his delay, with the *grievouſneſſe* of his puniſhment. Though they were ſuffered to run on the skore all the dayes of their life: yet they ſhall be ſure to pay the vtmoſt Farthing at the day of their death. And whilſt they ſuppoſe themſelves to be freed from judgment; they are already ſmitten with the heavieſt of Gods Iudgements; a heart that cannot repent. The Stone in the reines or bladder, is a grievous paine that kills many a mans body: but there is no diſeaſe to the *ſtone* in the *heart*, whereof *Nabal* died, and killeth millions of ſoules. They refuſe the tryall of Chriſt and His Croſſe: but they are *ſtoned* by hels Executioner, to eternall death.

Becauſe many Nobles and Gentlemen, are not ſmitten with *preſent judgment*, for their outragious *Swearing, Adultery, Drunkenneſſe, Oppreſſion, Prophaning of the Sabbath*, and diſgracefull neglect of Gods *Worſhip and Service*: they begin to doubt of divine *Providence* and *Iuſtice*: Both which two *Eyes*, they would as willingly pu

out in God, as the *Philistims* bore out the *Eyes* of *Samson*. It is greatly therfore to be feared; lest they wil provoke the *Lord* to cry out against them, as *Samson* against the *Philistims*: By neglecting the Law, and walking after their owne hearts, they put out (as much as in them lyeth) the eyes of my *Providence* and *Iustice*. Leade me therefore to these chiefe Pillars, whereupon the Realme standeth: that I may pull the *Realme* upon their heads, and be at once avenged of them for my two eyes. Let not *Gods patience* hinder thy repentance: but because he is so patient, therefore doe thou the rather repent.

The fourth hinderance of Piety.

4 THe *Presumption of* GODS *mercy*. For when men are justly convinced of their sinnes, forthwith they betake themselves to this Shield, *Christ is mercifull*: so that every sinner makes Christ the *Patrone* of his sin; as though he had come into the world, to bolster sin; and not to destroy the *workes of the Devill*. Hereupon the carnall Christian presumeth, that though hee continueth a while longer

longer in his ſinne, God will not ſhorten his dayes. But what is this but to be an Implicite Atheiſt? Doubting, that either God ſeeth not his ſins; or if he doth, that he is not juſt: for if hee beleeveth that GOD is juſt, how can he thinke that GOD, who for ſinne ſo ſeverely puniſheth others, can love him, who ſtill loveth to continue in ſinne? True it is; Chriſt is mercifull: But to whom? onely to them that repent, *and turne from iniquity in Iacob.* But *if any man bles himſelfe in his heart: ſaying, I ſhall have peace, although I walke according to the ſtubbornneſſe of mine own heart, thus adding drunkenneſſe to thirſt: the Lord will not be mercifull unto him, &c.* O mad men, who dare bleſſe themſelves, when God pronoũceth them accurſed! Look therfore how farre thou art from finding repentance in thy ſelfe; ſo farre art thou from any aſſurance of finding mercy in Chriſt. *Let therfore the wicked forſake his wayes, and the unrighteous his owne imaginations, and returne unto the LORD, and He will have mercy upon him: and to our God, for He is very ready to forgive.*

Deſpaire is nothing ſo dangerous as Preſumption. For we reade not in all the Scriptures, of above three or foure, whom *rearing* Deſpaire over-

threw: But ſecure Preſumption ha[s] ſent millions to perdition without a[ny] noyſe. As therefore the Damſels [of] *Iſrael* ſang in their dances, *Saul ha[th] killed his thouſands, and David his ten thouſands*: ſo may I ſay, that *Deſpair* of Gods mercy hath damned *thou-ſands*, but the Preſumption of God[s] mercy hath damned *tenne thouſands*, and ſent them quicke to Hell, where now they remaine in eternall torments without all helpe of eaſe, or hope of Redemption. God ſpared the *Theefe*, but not his *Fellow*. God ſpared one, that no man might *deſpaire*: God ſpared but *one*, that no man ſhould *preſume*. Ioyfull aſſurance to a ſinner that repents: no comfort to him that remaines impenitent. God is infinite in mercy, but to them onely, who turne from their ſinnes, to ſerve Him in *holineſſe*: *without which no man ſhall ſee the Lord*, *Heb.* 12. 14. To keepe thee therefore from the hinderance of preſumption; remember, that *as* Chriſt is a *Saviour*, ſo *Moſes* is an Accuſer. Live therefore, as though there were no *Goſpell*: dye as though there were no *Law*. Paſſe thy life, as though thou wert under the conduct of *Moſes*: Depart this life, as if thou kneweſt none but Chriſt, and him Crucified. Preſume not, if thou wilt not periſh: Repent, if thou wilt be *ſaved*.

The

The fifth hinderance of Piety.

5 EVill *company*, commonly termed *Good fellowes*: but indeed, the Divells chiefe instruments, to hinder a wretched sinner from repentance and piety. The first signe of Gods favour to a sinner, is, to give him grace to forsake evill companions: such, who wilfully continue in sin, contemne the meanes of their calling, gybing at the sincerity of profession in others, and shaming Christian Religion by their owne prophane lives. They sit in the seate of the Scorners. For, assoone as God admits a sinner to be one of his people, he bids him *come out of Babylon*. Every lewd *company* is a *Babylon*. Out of which let every Childe of God either keepe himselfe: or if he be in, thinke that he heares his *Fathers voice* sounding in his eare, *come out of Babylon, my Child*. As soone as Christ looked in mercy upon *Peter*, he went out of the company that was in the high Priests hall, and *wept bitterly* for his offence. *David* vowing (upon recovery) a new life, said: *Away from mee, all you workers of iniquity*, &c. As if it were impossible to become a

new man, till he had ſhaken off all old ill companions. The trueſt proofe of a mans *Religion*, is the quality of his *companions*. *Prophane companions* are the chiefe enemies of *Piety*, and quellers of holy motions. Many a time is poore *Chriſt* (offering to be new borne in thee) thruſt into the *Stable*: when when theſe lewd companions, by their *drinking*, *plaies*, and *jeſts*, take up all the beſt roomes in the *Inne* of thy heart. Oh, let not the company of earthly *ſinners* hinder thee from the ſociety of Heavenly Saints and *Angells*.

The ſixth hinderance of Piety.

6 A *Conceited feare, leſt the practice of Piety ſhould make a man* (eſpecially a young man) *to waxe too ſadde and penſive*: whereas, indeed, none can better joy, nor have more cauſe to rejoyce, then the pious and religious Chriſtian. For as ſoone as they are *juſtified by faith*, *they have peace with God*, than which there can bee no greater joy. Beſides; they have already the *Kingdome of grace* deſcended into their harts, as an aſſurance, that (in Gods good time) they ſhall aſcend into his *kingdome of glory*. This *kingdome of*

Grace

Grace consists in 3. things. First, *Righteousnesse*, for having *Christs* righteousnesse to justifie them before God, they endeavour to live righteously before men. Secondly, *Peace*, for the peace of conscience inseparably followeth a righteous conversation. Thirdly, *the joy of the Holy Ghost*; which joy is only felt in the Peace of a good conscience: and is so great, that it *passeth all understanding*. No *tongue* can expresse it, no *heart* can conceive it, but onely he that feeles it. This is that *fulnesse of joy*, which *Christ* promised his Disciples, in the middest of their troubles *a joy that no man could take from them*. The feeling of this joy, *David* upon his repentance begged so earnestly at the hands of God: *Restore me to the joy of thy salvation*. And if the Angels in heaven *rejoyce* so much at the *conversion of a Sinner*: the joy of a *Sinner converted* must needs be exceeding great in his own heart. It is *worldly sorrow*, that snowes so timely upon mens heads, and fills the furrowes of their hearts with the sorrowes of death. The *godly sorrow* of the godly (when God thinkes it meete to try them) causeth in them *repentance not to bee repented of*: for it doth but further their salvation. And in all such tribulation, they shall bee sure to have the

HOLY GHOST to be their *Comforter*: who will make our *Consolation* to a. *bound through Christ, as the sufferings of Christ shall abound in us.* But while a man liveth in impiety, hee hath no *peace*, saith *Esay*: his *laughter* but madnes, (saith *Salomon:*) his *riches* are but *clay*, saith *Abakuk*: nay, the *Apostle* esteemes them no better than dung. (in comparison of the pious mans treasure) all his joyes shall end in woe, saith Christ. Let not therefore this false feare hinder thee from the practice of Piety. Better it is to goe sickly (with *Lazarus*) to *Heaven*, then full of mirth and pleasure, with *Dives* to hell. Better it is to mourne for a time with *men*, than to bee tormented for ever with Divels.

The seventh hinderance of Piety.

7 AND lastly: *The hope of long life:* for, were it possible that a wicked liver thought this yeare to bee his last yeare: this moneth his last moneth: this weeke, his last weeke: but that he would change and amend his wicked life? no verily, he would use the best meanes to repent, and to become a new man. But as the rich man in the Gospell promised himselfe *many yeares to live in ease, mirth and fulnesse*, when he had not one night to live longer: so, many wicked Epicures falsely promise them-

themselves the age of *many yeares*, when the thred of their life is already almost drawne out to an end. So *Ieremy* ascribes the cause of the Iewes sins and calamities to this, that *she remembred not her last end.*

The longest space betwixt a mans comming by the wombe and going by the *grave*, is but *short*: for, *Man that is borne of a Woman, hath but a short time to live.* He hath but a *few dayes*, and those full of nothing, but *troubles*. And, except the *practice of Piety*; how much better is the state of the Childe that yesterday was *baptized*, and to day is buried, than *Methusalems*, who lived nine hundred sixty nine yeares, and then died? of the two, happier the *babe*: because he had lesse *sin*, and fewer *sorrowes*. And what now remaines of both, but *a bare remembrance?* What trust should a man repose in long life, seeing the whole life of man is nothing but a lingring death? so that as the Apostle protests, *a man dyeth dayly.*

Harke in thine eare, O secure fellow; thy life is but a puffe of breath in thy nostrils, trust not to it. Thy soule dwels in a house of clay, that will fall, ere it bee long; as may appeare by the *dimnesse* of thy *Eyes*, the *deafenesse* of thy *Eares*, the *wrinckles* in thy *Cheekes*, the *rottennesse* of thy *Teeth*, the

weakenesse

weakeneſſe of thy *Sinewes*, the *trembling* of thy *hands*, the *Kalender* in thy *browes*, the *ſhortneſſe* of thy *ſteepe*, and every *gray haire*, as ſo many *Summoners*, bids thee prepare for thy *long home*. Come, let us in the meane while walke to thy *Fathers* coffin; breake open the lidde: ſee heere, how that *Corruption is thy Father, and the Worme thy Mother and Siſter*: feeſt thou how theſe are? ſo muſt thou be e're long, Foole! thou knoweſt not how ſoone. Thy *Houre-glaſſe* runneth apace, and in all places; *Death* in the meane while waiteth for thee.

The whole life of man (ſave what is ſpent in Gods ſervice) is but a foolery: for a man lives *forty yeares*, before he knowes himſelfe to be a *foole!* and by that time he *ſeeth* his *folly*, his *life is finiſhed*.

Harke (*Husbandman*) before thou ſeeſt many more *crops* of *harveſt*, thy ſelfe ſhall be *ripe*, and *Death* will cut thee downe with his *ſickle*. Harke (*Tradeſman*) ere many *five moneths* goe over, thy *laſt moneth* will come on: after which thou ſhalt trace away, and trade no longer. Harke (moſt *grave Judge*) within a *few Termes*, the terme of thy *life* approacheth; wherein thou ſhalt ceaſe to *judge others*, and goe *thy ſelfe* to be judged. Hark (*O man of God*)

that

that goest to the Pulpit; preach this Sermon as it were the last that thou shouldest make to thy people. Harke (*Nobleman*) lay aside the high conceit of thy *Honour*; *death*, ere it bee long, will lay thy honour in the dust; and make thee as base as the earth, that thou treadest under thy feet. Harke (*thou that now readest this booke*) assure thy selfe ere it be long there will bee but two holes, where now thy *two eyes* are placed: and others shall reade the truth of this lesson upon thy *bare skull*, which now thou readest in this *little booke*. How soone I know not, but this I am sure of: that thy time is *appointed, thy moneths are determined, thy dayes are numbred*, and thy very *last howre is limitted*; beyond which thou shalt not passe. For then, the *first-borne of death*, mounted on his *pale Horse*, shal alight at thy doore: and (notwithstanding all thy *wealth*, the *honour*, and the *teares of thy deerest friends*) wil carry thee away *bound hand and foot*, as his prisoner, and keepe thy body under a *Leade of Earth*, untill that day come wherein thou must be brought forth, to *receive according to the things which thou hast done in that body, whether it be good or evill*. Oh, let not then the *false hope* of an uncertaine long life, hinder thee from becomming a *present*

practizer

practiſer of Religious piety. God offereth grace to *day*, but who promiſeth to morrow? There are now in hell many young men, who had purpoſed to repent in their old age: but Death cut them off in their *impenitency*, ere ever they could attaine to the time they ſet for their repentance. The *longer* a man runs in a *diſeaſe*, the *harder* it is to be cured, for cuſtome of ſin, breeds hardnes of hart: and the *impediments* which hinder thee from repenting *now*, will hinder thee more, when thou art aged.

A *wiſe man* being to go a far and toule journey, will not lay the heavieſt burthen upon the weakeſt horſe. And with what conſcience canſt thou lay the great load of repentance on thy feeble and tyred old age: whereas now in thy chiefeſt ſtrength thou canſt not lift it, but art ready to ſtagger under it? Is it wiſdom for him that is to ſaile a long and dangerous voyage, to lye playing and ſleeping, whileſt the *wind* ſerveth, and the *Sea* is calme; the *Ship* ſound, the *Pilot* well, the *Mariners* ſtrong: and then ſet forth, when the winds are contrary, the weather *tempeſtuous*, the Sea *raging*, the Ship *rotten*, the Pilot *ſicke*, and the Sailors *languiſhing*? Therfore, *O ſinfull ſoule*, begin now thy converſion to God, whileſt *life*, *health*, *ſtrength*, and *youth* laſteth: before thoſe

yeares

yeares draw nigh, when as thou ſhalt ſay, *I have no pleaſure in them.* God ever required in his ſervice, the *firſt borne*; and the *firſt fruites*; and thoſe to be offered unto him without delay. So juſt *Abel* offered unto God his *firſtlings*, and *fatteſt Lambs*: and reaſon good, that the *beſt Lord* ſhould be *firſt*, and *beſt* ſerved. All Gods ſervants ſhould therefore *remember to ſerve their Creator in the dayes of youth:* and *early* in the morning like *Abraham*, to ſacrifice unto God the *young Iſaac* of their age. *Ye ſhall not ſee my face*; (ſaith *Ioſeph* to his brethren) *except you bring your younger brother with you.* And how ſhalt thou look in the face of *Ieſus*, if thou giveſt thy *younger yeares* to the Divell, and bringeſt him nothing but thy blinde, lame, and decrepit *old age? Offer it unto thy Prince*, ſaith *Malachie*; If he will not accept ſuch an one to ſerve him; How ſhall the *Prince of Princes* admit ſuch an one to be his ſervant? If the *King of Babel* would have *young men (well favoured, and ſuch as had ability in them) to ſtand in his Palace*; ſhall the *King of Heaven* have none to ſtand in his Courts, but the *blind* and *lame*, ſuch as the ſoule of *David hated?* Thinkeſt thou, when thou haſt ſerved Satan with thy *prime yeares*; to ſatisfie God with thy dotage? Take heed, leſt God turne

thee over to thy *old Master* again: that as thou haſt all the dayes of thy life done his *worke*: ſo he may in the end pay thee thy *wages*. Is that a fit time to undertake by the ſerious *exerciſes* of repentance (which is the *work of mark*) to turne thy *ſinfull ſoule* to *God*; when thou art not able, with all thy ſtrength, to turne thy weary bones on thy ſick bed? If thou findeſt it ſo hard a *matter now*; thou ſhalt find it far harder *then*. For thy ſinne will wax ſtronger, thy ſtrength will grow weaker, thy *conſcience* will clog thee, *paine* will diſtract thee, the *feare of death* wil amaze thee, and the *viſitation* of friends will ſo diſturb thee, that if thou be not furniſhed aforehand, with ſtore of *faith*, *patience* and *conſolation*, thou ſhalt not be able either to meditate thy *ſelfe*, or to heare the words of comfort from others: not to pray alone, nor to joyne with others who pray for thee. It may bee thou ſhalt be taken with a *dumbe palſie*, or ſuch a *deadly ſenſleſneſſe*, that thou ſhalt neither remember *God*, nor think upon thine owne eſtate. And doeſt thou not well deſerve, that *God* ſhould forget to ſave thee in thy death, who art ſo unmindfull now to ſerve him in thy life? The *feare of death* will drive many at that time, to cry, *Lord, Lord*; but Chriſt proteſteth; that he will

will not then know them for his. Yea, many ſhall then (like *Eſau*) *with teares ſeeke to repent; and yet finde no place of repentance.* For man hath not free-will to repent when he will, but when God will give him grace: and if mercy ſhewed her ſelfe ſo inexorable, that ſhee would not open her gates to ſo *tender* ſuiters as Virgins; to ſo earneſt ſuiters as *knockers*, becauſe they *knocked too late*: How thinkeſt thou, that ſhee will ever ſuffer thee to enter her gates, being ſo impure a wretch that never thinkeſt to leave ſinne, till ſin firſt leave thee, and diddeſt never yet knock with thine owne *fiſts*, upon the *breſt* of a penitent heart: And juſtly doth her *Grace* deny to open the *Gates of Heaven*, when thou knockeſt in thine *adverſity*: who in thy *proſperity* wouldeſt not ſuffer Chriſt, whileſt he knocked, to enter in at the *Doore* of thy heart. Truſt not either late repentance, or long life: *not late repentance*; becauſe it is much to be feared, leſt that the repentance which the *feare of death* enforceth, dies with a man *dying*. And the hypocrite, who deceived others in this life, may deceive himſelfe in his death. God accepteth none but *free-will offerings*: and the repentance that pleaſeth him, muſt bee voluntary, and not of conſtraint. Not

long

long life; for *old age will fall upon the* necke of *youth*: and as nothing is more ſure than death, ſo nothing is more uncertaine than the time of *dying*. Yea, oft-times when ripeneſſe of ſinne is haſtened, by our outragiouſnes of ſinning, God ſuddenly cutteth off ſuch *vicious livers*, either with the *ſword, intemperateneſſe, luxury, ſinfe*, or ſome other feareful manner of *ſuddeneſſe*. Maieſt thou not ſee, that it is the evill ſpirit that perſwades thee to defer thy repentance till old age, when Experience tels thee, that not one of a thouſand that takes thy courſe, doth ever attaine unto it? Let Gods holy Spirit move thee, not to give thy ſelfe any longer, *to eate and drinke with the drunken, leſt thy Maſter ſend death for thee in a day, when thou lookeſt not for him, and in an houre that thou art not aware of, and ſo ſuddenly cut thee off, and appoint thee thy portion with the hypocrites, where ſhall be weeping and gnaſhing of teeth.* But if thou loveſt long life; feare God, and long for life everlaſting. The longeſt life here, when it comes to the period, will appeare to have beene but as a *Tale that is told, a vaniſhing vapour, a flitting ſhadow*, a ſeeming *dreame*, a glorious *flower*, growing and *flouriſhing in the morning, but in the evening cut downe and withe-*

red:

red: or like a *weavers shuttle*, which by winding here and there, swiftly unwindeth it selfe to an end. It is but a moment, saith Saint *Paul*. O then the madnesse of man; that for a moment of *sinfull pleasures*, will hazard the losse of an *Eternall weight of glory!*

These are the seven chiefe hinderers of piety, which must be cast out, like *Mary Magdalens* seven Divels, before ever thou canst become a *true practiser of Piety*: or have any sound hope to enjoy, either favour from *Christ* by grace, or fellowship with him in glory.

The Conclusion.

TO conclude all: for as much as thou seest, that *without Christ*, thou art but a slave of sinne, Deaths vassall, and wormes meat, whose thoughts are vaine, whose deeds are vile, whose pleasures have scarce beginning, whose miseries never know end: what Wiseman would incurre these *hellish torments*, though hee might, by living in sinne, purchase to himselfe for a time, the Empire of *Augustus*, the Riches of *Cresus*, the pleasures of *Salomon*, the policie of *Achitophel*, the voluptuous fare, and fine apparell of *Dives*? for

for what ſhould it availe a man, (as our Saviour ſaith) *to winne the whole World for a time; and then to loſe his ſoule in hell for ever?*

And ſeeing that likewiſe thou ſeeſt how great is thy happineſſe in Chriſt; and how vain are the *hinderances*, that debarre thee from the ſame: *beware* (as the *Apoſtle* exhorteth) *of the deceitfulneſſe of ſinne.* For that ſinne, which ſeemes now to bee ſo pleaſing to thy corrupt nature, will one day prove the *bitterest* enemy to thy *diſtreſſed ſoule*: and in the meane while *harden* (unawares) thine *impenitent heart.*

Sinne (as a *Serpent*) ſeemes beautifull to the eye: but take heed of the ſting behinde: whoſe venemous effects if thou kneweſt, thou wouldeſt as carefully flie from ſinne, as from a *Serpent*: For,

1 *Sinne* did never any man *good*, and the more ſinne a man hath committed, the more odious he hath made himſelfe to God, the more hatefull to all good men.

2 Sin brought upon thee all the *evill, croſſes, loſſes, diſgraces*, and *ſickneſſes*, that ever befell thee. *Fooles* (ſaith *David*) *by reaſon of their tranſgreſſions, and becauſe of their iniquities, are afflicted. Ieremy* in lamenting manner asketh the queſtion; *Wherefore is the living*

man

man sorrowfull? The holy Ghost answereth him; *Man suffereth for his sin.* Hereupon the Prophet takes up that *dolefull out-cry* against sin, as the cause of all their miseries, *Woe now unto us that ever we have sinned.*

3 If thou doest not speedily repent thee of thy sinnes, they will bring upon thee yet farre *greater plagues, losses, crosses, shame and judgement*, than ever hitherto befell thee. Reade *Leviticus*, 26.14, 15, &c. *Deuteronomie* 28. 15, &c.

4 And lastly, if thou wilt not *cast off* thy sinne; God (when *the measure of thine iniquity is full*) *will cast thee off* for thy sinne: for as he is just, so hee hath power to *kill and cast into hell, all hardned and impenitent sinners*. If therefore thou wilt avoide the *cursed* effects of sinne in this life, and the eternall wrath due thereto in the world to come, and be assured that thou art not one of those, who are given over to a *reprobate sense*; *Let thee* (O sinner) *my counsell be acceptable unto thee: break off thy sins by righteousnesse, and thine iniquities, by shewing mercy towards the poore: O let there* (at length) *bee an healing of thine errour. Nathan* used but one Parable, & *David* was converted; *Ionas* preached but once to *Ninivie*, and

and the whole Citie repented: Christ looked but once on *Peter*, and he *went out and wept bitterly*. And now that thou art oft, and so lovingly entreated, not by a *Prophet*, but by Christ the *Lord of Prophets*: yea, that God *himselfe*, by his *Embassadours*, doth *pray thee to be reconciled unto him*: leave off thine adultery, with *David* repent of thy sinnes like a true *Ninivite*; and whilest Christ looketh in mercy upon thee, leave thy *wicked corruptions*, and weep bitterly for thine offences.

Content not thy selfe with that *small religion*, which unregenerate men have framed to themselves, in stead of *sincere devotion*: for in the *multitude of opinions*, most *men* have *almost* lost the practice of true religion. Think not that thou art a Christian good enough, because thou doest as the most, and art not so bad as the worst: No man is so wicked, that he is addicted to all kinde of vices, (for there is an *Antipathie* twixt some vices:) but remember that Christ saith: *Except your righteousnesse shall exceed the righteousnesse of the Scribes and Pharisees, ye shall in no case enter into the kingdome of heaven*. Consider with thy selfe, how farre thou commest short of the Pharisees in *fasting*, *praying*, *frequenting*

ting

ting the Church, and in giving of almes. Thinke with thy ſelfe how many *Pagans*, who never knew *Baptiſme*; yet in morall vertues, and honeſty of life, doe go farre beyond thee. Where is then the life of Chriſt thy Maſter? and how farre art thou from being a true Chriſtian? if thou doſt willingly yeeld to live in any one *groſſe ſinne*, thou canſt not have a regenerated ſoule: though thou reformeſt thy ſelfe like *Herod*, from many other vices. A true Chriſtian muſt have reſpect to walke in the *truth* of his heart, in all the commandements of God alike: for (ſaith S. *Iames*) *He that ſhall offend in one point of the Law* (wilfully) *is guilty of all.* And *Peter* bids us *lay aſide* (not ſome, but) *all malice, guile, and hypocriſie*, &c. One ſin is enough to damne a mans ſoule, without *repentance*: dreame not to goe to heaven by any neerer or eaſier way, than Chriſt hath trained unto us in his Word. The way to heaven is not *eaſie* or *common*, but *ſtrait* and *narrow*: yea, ſo *narrow*, that Chriſt proteſteth, that *a rich man ſhall hardly enter into the Kingdome of Heaven*, and that thoſe who enter are but few, and that thoſe *few* cannot get in, but by *ſtriving*: and that ſome of thoſe who *ſtrive* to enter in, ſhall *not be able*. This all Gods

Saints

Saints (whilest they here lived) ha
well; when with so often fasting, f
earnest prayers, so frequent hearing
the Word, and receiving the Sacra-
ments, and with such aboundance o
teares, they devoutly begged at the
hands of God, for Christs sake, to b
received into his kingdome.

If thou wilt not beleeve this truth;
assure thee that the *Divell*, which per-
swades thee *now*, that it is easie to at-
taine heaven, will tell thee hereafter,
that it is the hardest businesse in the
world. If therefore thou art desirous
to purchase *sound assurance* of salvation
to thy soule, and to goe the right and
safe way to heaven: get forthwith
(like a wise *Virgin*) the *Oyle* of *Piety*
in the *Lampe* of thy conversation:
that thou mayest be in a continuall
readinesse to meet the *Bridegroome*,
whether he commeth by death, or by
judgement. Which that thou mayest
the better doe, let this be thy *daily pra-
ctise*.

How

How a private man must begin the morning with Piety.

AS soone as ever thou awakest in the Morning, keepe the doore of thy *heart* fast shut, that no Earthly thought may enter, before that God be come in first: and let him (before all others) have the *first place* therein. So all evill thoughts either wil not *dare* to come in, or shall the easier be *kept* out: and the heart will more savour of *piety* and *godlinesse* all the day after. But if thy hart be not (at thy first waking) filled with some Meditations of God and His Word; and dressed like the *Lampe* in the Tabernacle, every Morning and Evening, with the *Oyle Olive of Gods word*, and perfumed with the sweete *Incense of Prayer*: *Satan* will attempt to fill it with worldy *cares*, or fleshly desires, so that it will grow unfit for the *service* of *God*, all the day after sending forth nothing, but the *stench* of *corrupt* & *lying* words, and of *rash* and *blasphemous* Oathes.

Begin therefore every dayes worke, with *Gods Word* and Prayer. And offer up unto God upon the *Altar* of a *contrite* heart, the *groanes* of thy *spirit*,

and the *calves of thy lips*, as thy m
ning sacrifice, and the first fruits of t
day: and as soone as thou awak
say unto him thus:

A short Soliloquie, when one first wakes in the Morning.

MY *soule waiteth on thee, O Lo*
more then the Morning wa
watcheth for the Morning, O God, there
fore bee mercifull unto me, and bles
me, and cause thy face to shine upo
me: fill me with thy mercy this morning
so shal I rejoyce and be glad all my dayes.

Meditations for the Morning.

Then Meditate,

1 HOw Almighty GOD can (in the *Resurrection*) as easily *raise* up thy body out of the *grave*, from the *sleepe of death*; as hee hath this *Morning* wakened thee in thy *Bed*, out of the sleep of *Nature*. At the dawning of which *Resurrection* day, *Christ shall come to be glorified in his Saints*: and *every* one of the bodies of the *thou-*

sands

nds of his *Saints* (being *fashioned* like unto His *glorious* body) shall *shine* as bright as the *Sun*. All the Angels shining likewise in their glory: the body of Christ surpassing them all in *splendor* and *glory*: and the *God-head* excelling it. If the rising of *one* Sun, make the morning skie so *glorious*; what a brighe shining and glorious Morning will that be, when so many *thousand thousands* of bodies, farre *brighter* then the *Sunne*, shall appeare and accompany Christ as His glorious *traine*, comming to keepe his generall *Sessions* of *Righteousnesse*, and to judge the wicked *Angels*, and all ungodly *men*! And let not any transitory profit, pleasure, or vainglory of this day, cause thee to lose thy part and portion of the *Eternall* blisse and glory of that day, which is properly termed the *Resurrection of the just*. Beasts have bodily eyes to see the *ordinary* light of the day: but endevour thou with the *eys of faith*, to foresee the glorious light of this *Day*.

2 That thou knowest not how *neere* the evill *spirit* (which *night and day like a roaring Lion, walketh about seeking to devoure thee*) was unto thee whilest thou slepteſt, and wast not *able* to helpe thy selfe: and that thou knoweſt not what mischiefe he would have done to thee, had not God *hedged* thee

and thine, with his ever-waking *providence*, and guarded thee with his holy and blessed *Angels*.

3 If thou hearest the *Cocke* crow, remember *Peter*, to *imitate* him: and call to mind that *Cocke-crowing* sound of the last *trumpet*, which shall wake thee from the dead. And consider in what case thou art, if it sounded now, and become such, as thou wouldst wish to be *then*, lest at *that day* thou wilt wish, that thou hadst never seen *this*, yea, curse the day of thy *natural birth*, for want of being new borne by *spirituall* grace. When the *Cocke* crowes, the *Thiefe* despaires of his hope, and gives over his nights enterprize: so the Divell ceaseth to tempt or attempt any further, when he heares the devout Soule, wakening her selfe with Morning prayer.

4 Remember, that Almighty God is about thy bed, and seeth thy downe-lying, and thy up-rising, understandeth thy thoughts, and is acquainted with all thy wayes. Remember likewise, that His *Holy Angels*, who guarded and watched over thee all night, doe also behold how thou wakest and risest. Doe all things therefore as in the awfull *presence* of God, and in the sight of His holy *Angels*.

5 As

5 As thou art putting on thine apparell remember, that they were firſt given as coverings of ſhame, being the filthy effect of ſinne: and that they are made but of the offalls and excrements of dead beaſts: Therefore whether thou reſpect the *ſtuffe*, or the firſt *inſtitution*, thou haſt ſo little cauſe to bee *proud* of them: that thou haſt great cauſe to be humbled at the ſight and wearing of them; ſeeing the *richeſt apparell* are but fine covers of the foulеſt ſhame. Meditate rather; that as thine apparell ſerves to *cover* thy ſhame, and to *fence* thy body from cold: ſo thou ſhouldeſt be as carefull to cover thy *Soule* with that *wedding Garment*, which is the *righteouſneſſe of Chriſt*, and (becauſe apprehended by our faith) called the *righteouſneſſe of the Saints:* Leaſt, whileſt we are rich *apparelled* in the ſight of *men*, who be not found to walke *naked*, (ſo that all our filthineſſe be ſeene) in the ſight of *God*: But that with his *righteouſneſſe* (as with a *Robe*) we may cover our ſelves from perpetuall ſhame, and ſhield our ſoules from that fiery cold that will procure infernall weeping, & *gnaſhing of teeth*. And withall conſider, how bleſſed a people were our *Nation*, if every *ſilken ſuite* did cover a ſanctified ſoule. And yet a man would thinke,

that on whom God bestowed mo
these outward blessings; of them
should receive greatest *inward* that
But if it proove otherwise; th
reckoning will proove the heavie
the day of their *Accounts.*

6 Consider, how Gods *mercy* is
newed unto thee every morning,
giving thee (as it were) a new *life*: w
in causing the *Sunne* after his uncess
race, to rise againe to give thee *ligh*
Let not then his glorious light bur
in vaine: but prevent rather (as e
as thou canst) the *Sunne rising*, to giv
God thankes: and kneeling dow
at thy bed-side, salute him at the *day*
spring with some devout *Antelucanum*,
or Morning *Solilequie*: containing a
humble confession of thy *sinnes*, the
pardon of all thy faults, a thanke
giving for all His *benefits*, and a
craving of His gracious *protection* to
His Church, thy selfe, and all that dot
belong unto thee.

Briefe

Briefe directions how to reade the holy Scriptures, once every yeare over, with ease, profit and reverence.

BVt for as much, that as *Faith* is the *soule*; so *reading* and *meditating of the Word of GOD*, are the *Parents* of *Prayer*: Therefore before thou prayest in the Morning, first reade a Chapter in the Word of God, then meditate a while with thy selfe, how many excellent things thou canst remember out of it.

As first, what good counsels or exhortations to *good works*, and to *holy life*.

Secondly, what threatnings of *Iudgements*, against such and such a sinne: and what fearefull examples of Gods punishment or vengeance, upon such and such sinners.

Thirdly, what blessings God *promiseth to Patience*, *Chastity*, *Mercy*, *Almes-deeds*, *Zeale* in his service, *Charity*, *Faith*, and *trust in God*, and such like Christian vertues.

Fourthly, what gracious deliverances God hath wrought: and what speciall blessings hee hath bestowed upon them, who were his true and zealous servants.

Fiftly, apply theſe things to thine owne heart, and reade not theſe Chapters, as matters of *Hiſtoricall* diſcourſe; but as if they were ſo many *Letters* or *Epiſtles* ſent downe from God out of *Heaven* unto thee: for *whatſoever is written is written, for our learning*, Rom. 15. 4.

Sixtly, reade them therefore with that reverence, as if God Himſelfe ſtood by, and ſpeake theſe words unto thee, to excite thee to thoſe vertues, to diſſwade thee from thoſe *vices*: aſſuring thy ſelfe, that if *ſuch ſinnes* (as thou readeſt there) be found in thee without repentance, the like plagues will fall upon thee: but if thou doeſt practiſe the *like Piety and vertuous deeds, the like bleſſings* ſhall come unto thee and thine.

In a word, apply all that thou readeſt in holy Scripture to the one of theſe two heads chiefly; either to confirme thy *faith*; or to increaſe thy *repentance*: for as *Suſtine and Abſtine*, *Beare and forbeare*, was the Epitome of a good Philoſophers life: ſo *Crede & Reſipiſce*, *beleeve and repent*, is the whole ſum of a true Chriſtians profeſſion. One Chapter thus read with *underſtanding*, and meditated on with *application*, will better feed and comfort thy Soule, than *five* read and runne over without marking

their

heir ſcope or ſenſe, or making any uſe hereof to thine owne ſelfe. If in this manner thou ſhalt reade three Chapters every day: *one* in the *Morning*, *another at Noone*, and the *third at Night*, (reading ſo many Pſalmes in ſtead of a Chapter, as our *Church Liturgy* appoints for Morning or Evening prayers) thou ſhalt read over all the *Canonicall* Scripture in a *yeare*, except ſixe chapters, which thou maiſt adde to the *take* of the laſt day of the yeere. The reading of the Bible in order, wil helpe thee the better to underſtand both the *Hiſtory* and *ſcope* of the *holy Scripture*. And as for the *Apocrypha*, being but penned by *mans ſpirit*; thou maiſt reade them at thy pleaſure: but beleeve them ſo farre as they agree with the Canonicall Scripture, which is endited by the *Holy Ghoſt*.

But it may be thou wilt ſay, that thy *buſineſſe* will not admit thee ſo much time, as to reade *every Morning* a chapter, &c. *O Man*, remember that thy *life* is but *ſhort*, and that *all this buſineſſe* is but for the uſe of this *ſhort life*: *but ſalvation or damnation is everlaſting!* Riſe up therefore every morning, by ſo *much time* the earlier: defraud thy *fozzy fleſh* of ſo much *ſleep*, but rob not thy ſoule of her *foode*, nor God of his ſervice: and ſerve the *Almighty* duely

whileſt thou haſt time and *health*.

Having thus read thy Chapter, & thou art about to pray, remember, that GOD *is a God of holineſſe*, where he warneth us by repeating ſo often, *be ye holy : for I am holy*. And when he *devoured* with a ſudden fire, *Nadab* and *Abihu*, for offering unto him incenſe, with *ſtrange fire*, (like thoſe now a dayes who offer prayers from hearts fraught with the fire of *luſt* & *malice*) the Lord would give no other reaſon of his *Iudgments* but this, *I will be ſanctified in them that come neere me*. As if he ſhould have ſaid ; If I cannot be ſanctified by them who are my ſervants, in ſerving me with that holineſſe that they ſhould ; I wil be ſanctified *in them*, by confounding them with my juſt judgments, which their lewdneſſe doth deſerve. God therefore cannot abide any wilfull uncleanneſſe or filthineſſe in them who ſerve him : inſomuch that he commanded the Iſraelites, that when they were in *Campe* againſt their Enemies, they ſhould dig a hole with a *paddle*, and cover their *excrements* : his reaſon is, *for the Lord thy God walketh in the middeſt of thy campe, to deliver thee, and to give thee thine enemies before thee : therefore thy Hoſt ſhall be holy, that he ſee no filthy thing in thee, and turne away from thee.*

If

If he will have men to be ſo holy in time of Warre in the Field: how much more holineſſe expecteth hee at our hands, in time of peace, in our houſes? Therefore, ſaith *Zophar in Iob*, *if thou prepare thine heart, and ſtretch out thine hand towards God to pray: if iniquity be in thine hand, put it far away, and let no wickedneſſe dwell in thy Tabernacles.* For as Eſay ſaith; *If there be any uncleanneſſe in our hands* (that is, *any ſinne whereof we have not repented*) *though we ſtretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not heare our prayers.* Therefore before thou prayeſt, let God ſee that thy heart is ſorrowfull for thy ſin: and that thy minde is *reſolved* (through the aſſiſtance of his grace) to amend thy faults. And then having waſhed thy ſelfe, and adorned thy body with *apparell*, which beſeemeth thy calling, and the Image of God, which thou beareſt; ſhut thy chamber doore, and kneele downe at thy bed ſide, or ſome other convenient place: and in reverent manner lifting up thy heart, together with thy hands and eyes, as in the preſence of God, who ſeeth the *inward intention of thy ſoule*; offer up unto God, from the Altar of a contrite hart, thy prayer as a Morning ſacrifice, through the Mediation of Chriſt, in theſe, or the like words.

A

A Prayer for the Morning.

OMoſt mighty and glorious God, full of incomprehenſible Power and Majeſty, whoſe glory the very *Heaven of Heavens* is not able to containe: looke downe from heaven, upon mee thine unworthy ſervant, who here proſtrate my ſelfe at the *footſtoole* of thy *Throne of Grace*. But looke upon me, O Father, through *the merits and mediation of Ieſus Chriſt, thy beloved Son, in whom onely thou art well pleaſed*. For of my ſelfe I am not worthy to ſtand in thy preſence, or to ſpeake with mine *uncleane lips*, to ſo holy a God as thou art. For thou knoweſt that in *ſin I was conceived* and borne, and that I have lived ever ſince in iniquity: ſo that I have broken all thy holy Commandements by ſinfull *motions*, uncleane *thoughts*, evill *words*, and wicked *workes*: *omitting* many of thoſe duties of piety which thou requireſt for thy ſervice, and *committing* many of thoſe vices, which thou (under the penalty of thy diſpleaſure) haſt forbidden.

☞ [Here thou maieſt confeſſe unto God thy ſecret ſins, which doe moſt burthen

burthen thy conſcience: with the circumſtances of the time, place, perſon, and manner, how it was committed, ſaying, *But more especially, O Lord, I doe here with griefe of heart confeſſe unto thee, &c.*]

And for theſe my ſinnes, O Lord, I ſtand here guilty of thy *Curſe*, with all the miſeries of this life, and everlaſting torments in *Hell-fire*, when this wretched life is ended, if thou ſhouldeſt deale with me according to my deſerts. Yea, Lord, I confeſſe, that it is thy *mercy which endureth for ever, and thy compaſſion which never failes*, that is the cauſe that I have not beene long agoe conſumed. *But with thee, O Lord, there is mercy, and plenteous redemption.* In the multitude therefore of thy *mercy, and confidence in Chriſts merits*, I intreat thy divine Majeſty, that thou wouldeſt not *enter into Iudgment with thy ſervant, neither be extreme, to marke what I have hitherto done amiſſe*: for if thou doeſt, then *no fleſh can be juſtified in thy ſight*; nor any living ſtand in thy preſence. But be thou mercifull unto me, and *waſh away all the uncleanneſſe of my ſin*, with the merits of that precious Bloud, which *Ieſus Chriſt* hath ſhed for mee. And ſeeing that He hath borne the burthen of that curſe, which was due to my tranſ-

greſſions;

greſſions : O Lord, deliver me from my *ſinnes*, and from all thoſe *Iudgements* which hang over my head, as due unto me for them : And ſeparate them *as far from thy preſence, as the Eaſt is from the Weſt* : bury them in the *buriall of Chriſt* ; that they may never have power to riſe up againſt me, to ſhame me in this life, or to condemne me in the *World* which is to come. And I beſeech thee, O Lord, not onely to waſh away my ſins, with the bloud of thine Immaculate *Lambe* ; but alſo to purge my heart, by thy holy Spirit, from the droſſe of my naturall corruption : that I may feele thy Spirit, more and more killing my ſin, in the *power* and *practice* therof: ſo that I may with more freedome of *mind* and liberty of *will*, ſerve thee the *everliving God in righteouſnes and holines*, this day. And give me grace, that by the direction & aſſiſtance of the ſame thy holy Spirit, I may perſevere, to bee thy *faithfull* and *unfained* ſervant unto my lives end: that when this *mortall life* is ended, I may be made a partaker of *immortality*, and everlaſting happineſſe in thy heavenly kingdom. In the meane time, O LORD, whileſt it is thy bleſſed will and pleaſure, that I may continue to ſpend and end that *ſmall number* and remnant of dayes, which thou haſt appoynted

poynted for me to live in this vale of misery: *Teach me so to number my days, that I may apply my heart unto wisdome:* and as thou doest adde dayes unto my life; so, good Lord, I beseech thee, adde *repentance and amendment* to my dayes; that as I grow in *yeares*, so I may increase in *Grace* and favour with thee, and all thy people. And to this end, give unto me a supply of all those graces, which thou knowest to be wanting in me, and necessary for me, with an encrease of all those good gifts, wherewith thou hast already endowed me: that so I may be the better *enabled* to leade such *a godly life and honest conversation:* as that thy Name may thereby be glorified, others may take good example by me, and my *soule* may more cheerfully feed on the peace of a good conscience, and be more replenished with the joy of the *Holy Ghost*. And here, O Lord, according to my bounden duty, I give thee most humble and hearty thankes for all those blessings, which of thy goodnesse thou hast bestowed upon me. And, namely, for that thou hast of thy free love, according to thine eternall *purpose, elected me before the foundation of the world* was laid, unto salvation in *Iesus Christ*: for that thou hast *created* me after thine own *image*, and hast begun

to

to reſtore that in me, which was loſt in our firſt Parents: for that thou haſt effectually called me by the working of thy Spirit, in the *preaching* of the Goſpell, and the receiving of thy *Sacraments*, to the knowledge of thy ſaving grace and obedience of thy bleſſed will: for that thou haſt bought and *redeemed* me with the bloud of thine *onely begotten Son*, from the torment of *hel*, and thrall of *Satan*: for that thou haſt by *faith in Chriſt*, *freely iuſtified* me, who am *by nature the child of wrath*: for that thou haſt in good meaſure ſanctified me by thy holy ſpirit, and giveſt me ſo large a time to repent, together with the meanes of repentance. I thank thee likewiſe, good Lord, for my *life*, *health*, *food*, *raiment*, *peace*, *proſperity*, & *plenty*: and for that thou haſt preſerved me this night, from all perils and dangers of *body* and *ſoule*, and haſt brought mee ſafe to the beginning of this day. And as thou haſt now wakened my *body* from *ſleepe*: ſo I beſeech thee, waken *my ſoule from ſin*, and carnall ſecurity: and as thou haſt cauſed the light of the day to *ſhine* in my bodily eyes: ſo, good Lord, cauſe the light of thy *word* and *holy Spirit*, to *illuminate my heart*: and give me grace, as one of thy *children of Light*, to walke in all holy obedience before thy face

this

this day: and that I may *endeavour to keepe faith and a cleere conſcience towards thee, and towards all men*, in all my thoughts, words, and dealings. And ſo, good Lord, bleſſe all my *ſtudies*, and *actions*, which I ſhall take in hand this day, as that they may tend to thy *glory*, the *good* of others, and the *comfort* of mine owne *ſoule* and *conſcience* in that day, when I ſhall make my finall *accounts* unto thee for them. Oh my *God*, keep thy *ſervant*, that I do no evill unto any man this day: and let it be thy bleſſed will, not to ſuffer the *divell*, nor his wicked *angels*, nor any of his evill members, or my malicious enemies, to have any power to doe me any hurt or violence. But let the eye of thy holy providence watch over mee, *for good, and not for evill:* and command thy *holy Angels to pitch their Tents round about me*, for my defence and ſafety, in my going out and comming in, as thou haſt *promiſed* they ſhould doe about them that feare thy name. *For into thy hands, O Father, I do here commend my ſoule*, and body, my actions, and all that ever I have, to be guided, defended, and protected by thee: being aſſured, that whatſoever thou takeſt into thy cuſtody, cannot periſh, nor ſuffer any hurt or harme. And if I at any time this day, ſhall through *frailty forget*

thee;

yet Lord, I beſeech thee, doe thou in mercy remember me. And I pray not unto thee, *O Father*, for my ſelfe alone, but I beſeech thee alſo be mercifull unto thy whole Church and choſen people, whereſoever they live upon the face of the earth. Defend them from the rage and tyranny of the *Divell*, the *World*, and *Antichriſt*. Give thy Goſpell a free and a joyfull paſſage thorow the World, for the converſion of thoſe, who belong to thine election and kingdome.

Bleſſe the Churches and Kingdomes (wherein we live) with the continuance of *peace*, *juſtice*, and *true religion*. Defend the Kings Majeſtie from all his enemies, and grant him a long life, in *health*, and all happineſſe, to raigne over us. Bleſſe our gracious Queene *Mary*, the Prince *Charles*, with all the Royall Progeny; and the *gracious* Lady *Elizabeth*, the Kings onely ſiſter, with all her Princely Iſſue: encreaſe in them all *Heroicall gifts*, and *ſpiritual graces*, which may make them fit for thoſe places, for which thou haſt ordained them. Direct all the *Nobility*, *Biſhops*, *Miniſters*, and *Magiſtrates* of this Church and Commonwealth, to governe the *Commons in true Religion*, *Iuſtice*, *Obedience*, *and tranquillity*. Bee mercifull unto all thy

thy children which feare thee, and call upon thy Name: And comfort as many among them as are ſicke and comfortleſſe in body, or in minde: eſpecially, be favourable to all ſuch as ſuffer any trouble or perſecution for the teſtimony of thy truth, and holy *Goſpell*: And give them a gracious deliverance out of all their troubles, which way it ſhall ſeeme beſt to thy *wiſdome*: for the glory of thy *Name*, the further enlarging of the Truth, and the more ample encreaſe of their owne comfort and conſolation. Haſten thy comming, O bleſſed *Saviour*, and end theſe ſinfull dayes. And give me grace, that like a wiſe *Virgin*, I may be prepared with *oyle* in my Lampe, to meet thee the ſweet *Bridegroome* of my ſoule, at thy comming: whether it be by the day of death, or of *judgement*: And then Lord Ieſus, come when thou wilt: *even Lord Ieſus come quickly*. Theſe, and al other graces, which thou knoweſt needfull and neceſſary for me, this day and evermore, I humbly beg and crave at thy hands, O Father: giving thee thy glory, in that forme of prayer which Chriſt himſelfe hath taught me to ſay unto thee:

Our Father which art in heaven, hallowed be thy Name, &c.

Medi-

Meditations to stirre us up to Morning prayer.

IF when thou art about to pray, Satan shall suggest that thy prayers are too long, and that therefore it were better either to *omit* prayers, or else to cut them shorter: meditate, that prayer is thy *spirituall sacrifice, wherewith God is well pleased:* And therefore it is so displeasing to the *divell*, and so irkesome to the *flesh*. Bend therefore thy affections (will they nill they) to so holy an exercise: assuring thy selfe, that it doth by so much the more *please God*, by how much the more it is unpleasing to thy flesh.

2. Forget not how the *holy Ghost* puts it downe as a speciall note of reprobates: *They call not upon the Lord: They call not upon God.* And when *Eliphaz* supposed that *Iob* had cast off *the feare of God*, and that God *had cast* Iob *out of his favour*, he charged him, that he restrained *prayer before God*: making that a sure note of the one, and a sufficient cause of the other. On the other side, that God hath promised, that *Whosoever shall call on his Name, shall be saved.* It is certaine, that hee who maketh no conscience of the duty of

of prayer, hath no grace of the holy *Spirit* in him. For the Spirit of *grace* and of *prayer*, are one: and therefore *grace* and *prayer* goe together. But he that can from a *penitent* heart (morning and evening) pray unto God: it is sure, that he hath his *measure* of *grace* in this world: and he shal have his *portion of glory* in the life to come.

3 Remember, that as loathing of meate, and painfulnesse of speaking, are two symptoms of a sicke body: so irksomnes of praying, when thou talkest with God, and *carelesnesse* in hearing, when God by his *Word* speakes unto thee, are two sure signes of a sick soule.

4 Call to minde the *Zealous* devotion of the Christians in the *Primitive Church:* who spent many whole nights and vigils in watching and praying for the forgivenesse of their sins, and that they might be found ready at the comming of Christ. And how that *David* was not content *to pray at Morning, at Evening, and at Noone:* but he would also arise up *at Midnight, to pray unto God.* And if Christ did chide his Disciples, because they would not watch with him one houre in praying; what chiding doest thou deserve, who thinkest it too long to continue in prayer but one quarter of

of an houre? If thou haſt ſpent di-verſe houres in ſeeing a vaine Maske, or a Play; yea, whole dayes and nights in *carding*, and *dicing*, to pleaſe thy *fleſh*, be aſhamed to thinke a prayer of a quarter of an houre long, to be too long an exerciſe for the ſervice of God.

5. Conſider, that if the Papiſts in their blinde ſuperſtition, doe in an unknowne, and therefore *unedifying* tongue, (fit onely for the children of *myſticall Babylon*) mutter over upon their *Beades*, every morning and evening, ſo many ſorts of *Ave-Maries*, *Pater-noſters*, and Idolatrous prayers: how ſhall they in their ſuperſtitious devotion, riſe up in judgement againſt thee, profeſſing thy ſelfe to be a true worſhipper of Chriſt? If that thou thinkeſt theſe prayers to be too long a taske, being ſhorter for quantity than theirs, but farre more profitable for quality, tending onely to Gods glory, and thy good; and ſo compiled of Scripture phraſe, as that thou mayſt ſpeake to God as well in his owne holy words, as in thine owne native language. Be aſhamed that *Papiſts* in their *ſuperſtitious* worſhipping of *creatures*, ſhould ſhew themſelves more devout than thou, in the *ſincere* worſhipping of the true and *only God*:

And

And indeed, a prayer of private devotion, ſhould be one continued *ſpeech*, rather than many broken *fragments*.

6 Laſtly, when ſuch thoughts come into thy head, either to keepe thee from prayer, or diſtract thee in praying: remember that thoſe are the *Fowles* which the *Evill one* ſends to devoure the good *Seed*, and the *carkaſes* of thy ſpirituall Sacrifices: but endeavour, with *Abraham* to drive them away. Yet notwithſtanding, if thou perceiveſt at ſome times, that thy ſpirits are *dull*, and thy minde not *apt*, for prayer, and holy devotion: ſtrive not *too much* for that time; but *humbling* thy ſelfe at the *ſenſe* of thy infirmity and dulneſſe, knowing that God accepteth the *willing minde* (though it bee oppreſſed with the heavineſſe *of the fleſh*) endeavour the next time to *recompence* this dulneſſe, by *redoubling* thy zeale, and for the time *preſent*, commend thy ſoule to God, in this, or the like ſhort prayer.

Another short Morning Prayer.

O Most gracious God, and mercifull *Father*, I thine unworthy servant, doe here acknowledge, that as I have beene *borne in sinne*, so I have lived *in iniquity*, and broken every one of thy Commandements, in thought, word, and deed: following the desire of mine owne will, and *lusts* of my flesh, not caring to be governed by thy Holy *Word* and *Spirit*: and therefore I have justly deserved all shame and miserie in this life, and everlasting *condemnation* in *Hell fire*, if thou shouldest but deale with me, according to thy Iustice, and my desert. Wherefore, O heavenly Father, I beseech thee, (for thy Sonne Iesus Christ his sake, and for the merits of that bitter death and bloudy passion, which I beleeve that hee hath suffered for mee) that thou wouldest pardon and forgive unto mee all my sinnes, and deliver mee from the shame and vengeance, which is due unto me for them. And send thy holy *Spirit* into my heart, which may assure me, that thou art my *Father*, and that I am thy *childe*, and that thou lovest me with an unchangable

e love : and let the same thy
od Spirit leade me in thy *truth*, and
cifie in mee more and more, all
rldly and carnall *lusts*, that my
ne may more and more *dye* in mee :
d that I may serve thee in unfained
hteousnes and *holinesse* this day, and
l the dayes of my life: that when this
ortall life is ended, I may (through
y mercy in *Christ*) be made partaker
everlasting glory in thy heavenly
ngdome. And here, O Lord, from
e bottome of my heart, I thank thee
r all thy blessings which thou hast
estowed upon my soule and body :
r *electing* me in thy love, *redeeming*
e by thy Sonne, *sanctifying* mee by
y Spirit, and *preserving* me from my
outh up, untill this present day and
houre, by thy most gracious provi-
dence.

I thanke thee more especially, for
hat thou hast defended me this night,
rom all perils and dangers, and hast
brought mee safe to the *beginning* of
this day. And now (good Lord) I
beseech thee, keepe me this day from
all evill, that may hurt me, and from
falling to any grosse *sinne* that should
offend thee. Set thy feare before mine
eyes, and let thy spirit so rule my heart,
that all that I shall *thinke*, *doe*, or
speake this day, may tend to thy glo-

glory, the good of others, and the
of mine owne conscience. And
end I commend my selfe, and
wayes and actions, together wi
that doe belong unto me, unto th
cious direction and protection;
ing thee to keepe both them a
from all evill, and to give a blessi
all our honest labours and endeav
Defend thy whole Church from
tyranny of the World, and of
christ. Preserve our gracious K
from all conspiracies and treas
grant him a long and prosp
Raigne over us. Blesse our gra
Queene Mary, the Prince Charl
with the rest of the royall Prog
the vertuous Lady Elizabeth, and
Princely Issue: endue them with
grace, and defend them from all ev
Blesse all our Ministers and Ma
strates with those graces and gi
which thou knowest necessary
their places. Be favourable to all th
feare thee, and tremble at thy judg
ments: comfort all those that are
and comfortlesse. Lord keepe me in
continuall readinesse, by faith and re
pentance, for my last end: that whe
ther I live or dye, I may bee foun
thine owne, to thy eternall glory, an
mine everlasting salvation, through
Jesus Christ my only Saviour. In wh
blesse

ssed name I beg these mercies at
y hands, & give unto thee thy praise
d glory, in that prayer which hee
th *sanctified* with his *owne* lips, say-
g, *Our Father which art in Heaven,*
llowed be thy Name, &c.

A further Meditation, to stirre us up to prayer in the Morning.

THinke not any *businesse*, or *haste* (though never so great) a sufficient excuse to omit *Prayer* in the Morning, but meditate:

1. That the greater thy businesse is, by so much the *more need* thou hast to pray for Gods *good speed* and *blessing* thereon: seeing it is certaine, that nothing *can prosper without his blessing*.

2. That many a man when hee thought himselfe surest, hath beene soonest crossed; so mayest thou.

3. That a man hath gone *out* of his doore, and never come *in* againe. Many a man who rose well and lively in the morning, hath beene seene a dead man ere night. So may it befall thee. And if thou be so carefull (before thou goest abroad) to drinke, to fence thy *body* from ill *ayres*; how much more careful shouldst thou be, to *pray* to preserve thy *soule* from evill *temptations*?

4 That the time ſpent in prayer never hindreth, but furthereth and proſpereth a mans journey and buſineſſe.

5 That in going abroad into the World, thou goeſt into a Forreſt, full of unknown dangers: where thou ſhalt meet many *bryers* to teare thy *good name*; many *ſnares* to trap thy *life*, and many *Hunters* to devoure thy ſoule. It is a field of pleaſant *graſſe*, but full of poyſonous *Serpents*. Adventure not therefore to goe *naked* among theſe *bryers*, till thou haſt prayed Chriſt to *cloath* thee with his righteouſneſſe: nor to paſſe thorow theſe *ſnares* and *ambuſhments*, till thou haſt prayed for Gods *providence* to be thy *guide*; nor to walke *bare-foot* thorow the *ſnakie* field; till having thy *feet ſhod with the preparation of the Goſpell of peace*, thou haſt prayed to have ſtill the *braſen ſerpent* in the *eyes* of thy *faith*: that ſo if thou commeſt not home *holier*; thou mayſt be ſure not to returne worſer, than when thou wenteſt out of doore.

Therefore though thy haſt be never ſo much, or thy buſineſſe never ſo great; yet goe not about it, nor out of thy doores, till thou haſt at leaſt uſed this or the like ſhort prayer.

A

A brieſe prayer for Morning.

O Mercifull Father, for IESVS CHRIST his ſake, I beſeech thee, forgive me all my knowne and ſecret ſinnes, which in thought, word, or deed, I have committed againſt thy divine Majeſtie: and deliver me from all thoſe *judgements* which are due unto me for them; and *ſanctifie* my heart with thy holy *ſpirit*, that I may henceforth leade a more *godly* and *religious* life. And here, O Lord, I praiſe thy holy Name, for that thou haſt refreſhed me this night with moderate ſleepe and reſt. I beſeech thee likewiſe defend mee this day from all *perils* and *dangers* of body and ſoule: And to this end I commend my *ſelfe* and *all* my actions, unto thy bleſſed *protection* and *government*: beſeeching thee, that whether I live or dye, I may live and dye to thy glory, and the ſalvation of my poore ſoule, which thou haſt bought with thy precious bloud. Bleſſe mee therefore, O Lord, in my *going* out and *comming* in: and grant that whatſoever I ſhall *thinke*, *ſpeake*, or *take in hand* this day, may tend to the *glory* of thy Name, the *good* of others, and the *comfort* of mine owne conſcience,

when I shal come to make before thee my last accounts. Grant this, O Heavenly Father, for Iesus Christ thy Sonnes sake: in whose blessed name I give thee thy *glory*, and begge at thy hands all other *graces*, which thou seest to bee needfull for mee this day and ever, in that prayer which *Christ* himselfe hath taught me saying:

Our Father which art in heaven, &c.

Meditations, directing a Christian, how he may walke, all the day with God, like Enoch.

HAving thus *begun*, *keepe all the day after*, as diligent a watch as thou canst, over all thy *thoughts*, *words*, and *actions*, which thou mayst easily doe, by craving the assistance of *Gods holy Spirit*, and observing these few rules.

First, for thy thoughts.

1. BE carefull to suppresse every sin in the *first motion*. Dash *Babylons* children (whilest they are *young*) against the stones. Tread (betimes) the *Cockatrice* egge, lest it breake out into a *Serpent*. Let sinne be to thy heart a *stranger*, not a home-dweller.

Take

ake heed of falling oft into the ſam[e] nne, leſt the *cuſtome of ſinning take ay the conſcience of ſinne*, and then alt thou waxe ſo *impudently wicked*, hat thou wilt neither *feare God*, nor *verence Man*.

2. Suffer not thy minde to feed it elfe upon any imagination, which is ither *unpoſſible* for thee to doe, or *unprofitable*, if it bee done: but rather hinke of the worlds *vanity*, to contemne it; of *death* to expect it; of *judgement*, to avoide it; of *Hell*, to eſcape it; and of *Heaven*, to deſire it.

4. Deſire not to fulfill thy minde in all things: but learne to deny thy ſelfe thoſe deſires (though never ſo pleaſing to thy nature) which being attained, will draw either *ſcandall* on thy Religion, or hatred to thy perſon. Conſider in every thing the end, before thou attempt the action.

4. Labour daily more and more to ſee thine owne *miſery*, through *unbeliefe*, *ſelfe-love*, and wilfull *breaches* of Gods Law: and the *neceſſity* of Gods *mercy*, through the merits of Chriſts paſſion, to bee ſuch: that if thou wert damned, *What is the vileſt Creature upon earth?* thy conſcience may anſwer; *Mine owne ſelfe, by reaſon of my great ſinnes*: And that if on the other ſide thou wert asked, *What*

thou esteemest to bee the most pr
thing in the world? Thy heart
answer, *One drop of Christs blood w*
away my sinnes. And as thou te
the salvation of thy soule, live
any *wilfull filthinesse.* For true
and the purpose of *sinning*, can
stand together.

5 Approve thy selfe to be a true
vant of Christ, not onely in thy ge
rall calling, as in the frequent
the Word, and Sacraments: but
in thy particular, in making conscien
to eschew every knowne *sinne*, and
obey God in every one of his *Comma-*
dements: like *Iosias*, who *turned to God*
with all his heart, according to all the
Law of Moses: And *Zechary and Eli-*
zabeth, who walked in all the Comman-
dements of God without reproofe. But if
at any time through frailty, thou slip'st
into any sin, lye not in it, but speedi-
ly rise out of it by unfained repentance;
praying for pardon, till thy conscience
be pacified, thy hatred of *sinne* increa-
sed, and thy *proofe of amendment* con-
firmed.

6 Beware of affecting *popularity* by
adulation: the end never proves
good. And though attained by due
desert; yet manage it wisely, lest it
prove more dangerous than contempt.
For, States desire but to keepe downe
whom

hom they contemne for their unwor-
ineſſe: but to *cut off*, whom they en-
ie for their greatneſſe. He therefore
truly prudent who (conſidering the
romiſes) neither affecteth nor negle-
teth popularity. But in any wiſe take
heed of harbouring a *diſcontented*
minde, for it may worke thee more woe
han thou art aware of. It is a ſpeciall
mercy, in the multitude of ſo many
bleſſings, as thou doeſt enjoy, to have
ſome *croſſes*. God gives thee *many bleſ-*
ſings, leſt through want (being his
childe) thou ſhouldeſt *deſpaire*: and
he ſends thee ſome croſſes, leſt by too
much proſperity (playing the foole)
thou ſhouldeſt preſume. Many who
have mounted to great *dignities*, would
have contented themſelves with *mea-*
ner, had they knowne their *great dan-*
gers: And therefore *Competencie* ra-
ther than *Eminencie*. And in all *thy*
will, have ever an *eye* to *Gods will*, leſt
thy *ſelfe-action* turne to thine owne
deſtruction. Happie the man, who in his
ſhort life is leaſt knowne of the world,
ſo that he doth truly know God, and
himſelfe: Whatſoever *croſſe* there-
fore thou haſt to *diſcontent* thee; re-
member, that it is *leſſe* than thy
ſinnes have *deſerved*. Count therefore
Chriſt thy chiefeſt *joy*, and ſinne,
thy greateſt griefe: eſtimate no *want*

to the *want* of *Grace*; nor any leſſe, to the *leſſe* of Gods *favour*: and then let diſcontentment for outward *meanes*, ſhall the leſſe perplexe thine *inward* minde. And as oft as Satan ſhall offer any motion of diſcontentment to thy minde, remember Saint *Pauls admonition*; *Wee brought nothing into this world, and it is certaine that we can carry nothing out. And having food and raiment, let us bee therewith content: But they that will be rich, fall into temptation, and a ſnare, and into many fooliſh and hurtfull luſts, which drowne men in deſtruction and perdition.* Pray therefore with wiſe *Agur*: *O Lord, give me neither poverty nor riches, feede me with food convenient for me, leſt I be too full, and deny thee, and ſay, who is the Lord? or leſt I be poore, and ſteale, and take the Name of my God in vaine.*

7. Beſtow no more thought upon *Worldly* things, than thou needs muſt, for the diſcharge of thy place, and the maintenance of thine eſtate: but ſtill let thy care be greater for heavenly than earthly things: and bee more grieved for a *diſhonour* done to God, than for an *injury* offered to thy ſelfe: But if any private injury be offered unto thee, beare it as a Chriſtian, with patience. Never was an innocent man wronged, but if *patiently* he

he bare his *crosse*, he *overcame* in the end. But thy good name in the meane while is wounded: beare that also with patience: For he that at the last day will give thy *body* a resurrection, will as sure in his good time, grant a resurrection to thy *good name*. If impatiently thou fretteſt and vexeſt at thy wrongs, the hurt which thou doeſt thy ſelfe, is more then that which thine *enemie* can doe unto thee. Neither canſt thou more rejoyce him, than to heare that it thorowly vexeth thee. But if thou canſt ſhew *patience* on earth, God will ſhew himſelfe juſt from heaven. Pray for him, for if thou bee a good man thy ſelfe, thou canſt not but rejoyce, if thou ſhouldſt ſee thy worſt enemy to become a good man too. If he ſtill continueth in his *malice*, and *encreaſeth* in his miſchiefe, give thou thy ſelfe unto prayer, committing thy ſelfe, and commending thy cauſe unto *the righteous Iudge* of Heaven and Earth; ſaying with *Ieremie*; *Lord of Hoſts, that judgeſt righteouſly, and trieſt the reines of the heart: vengeance is thine, and unto thee have I opened my cauſe.* In the meane while, *wait* (ſaith *David*) on the *Lord: Be of good courage, and hee ſhall comfort thine heart.*

8. The more others commend thee for

for an excellent act, be thou the more humble in thine owne thoughts. Affect not the vaine praises of men; the blessed Virgin was troubled when she was truly praised of an Angell. They shall be praised of Angels in heaven, who have eschewed the praises of men on earth. Neither needest thou praise thy selfe: deale but uprightly, others will doe that for thee. Be not thou curious to know other mens doings, but rather be carefull that no man know any ill dealings by thee.

9 Esteeme no sinne *little*: for the *Curse* of God is due to the least: and the least would have damned thee, had not the Sonne of God died for thee. Bewaile therefore the misery of thine owne estate: and as occasion is ministred, *mourne* for the iniquity of the time, pray to God to amend it, and be not thou one o. them that make it *worse*.

10 Lastly, thinke often of the *shortnesse* of thy life, and *certainty of death*: and wish rather a *good* life, than a long. For as one day of *Mans life* is to bee preferred before the *longest* age of a *Stag* or *Raven*: so one day spent religiously, is to be higher valued, than a mans *whole life*, that is consumed in prophaneneſse.

Cast over therefore once every day, the

the number of thy dayes, by ſubſtracting thoſe that are paſt (as being vaniſhed like yeſter-nights dreame) contracting them that are to come, (ſith the *one halfe* muſt bee ſlept out, the reſt made uncomfortable, by the troubles of the *World*, thine owne ſickneſſe and the death of friends) counting only the preſent day thine, which ſpend, as if thou wert to ſpend *no more*.

Secondly, for thy words.

1 REmember, that thou muſt anſwer for every *idle word*: that in *multiloquie* the wiſeſt man ſhall overſhoot himſelfe. Avoid therefore all *tedious and idle* talke, whereof ſeldome ariſeth *comfort*, many times *repentance*: eſpecially beware of raſh anſwers, when the tongue *out-runs* the minde. The word was thine whileſt thou keptſt it in: it is *anothers* as ſoone as it is *out*. O the ſhame, when a mans owne tongue ſhall be produced a witneſſe, to the confuſion of his owne face!

Let then thy words be *few*, but *adviſed*: *fore-thinke* whether that which thou art to ſpeake, be *fit* to be ſpoken: affirme no more, than what thou knoweſt to bee *true*; and bee rather *ſilent*, than ſpeake to an *ill*, or to no purpoſe.

2 Let

2. Let thy *heart* and *tongue* ever go together in honesty and truth: hate dissembling and lying in another, detest it in thy selfe, or God will detest thee for it: *For he hateth a lyar, and his father the divell alike.* And if once thou be discovered to make no conscience of *lying*, no man will beleeve thee when thou speakest a *truth*; but if thou lovest truth, more credit will be given to thy word, than to a *lyar's* oath. Great is the possession which *Satan* hath in those, who are so accustomed to lying, that they will lye, though they get nothing by it *themselves*, nor are compelled unto it by others. Let not thine anger remaine, when thou seest the *cause* removed: and ever distinguish twixt him that offendeth of *infirmity*, or against his *will*, and him who offendeth *maliciously, and of set purpose*: let the one have *pitty*, the other *justice*.

3. Keepe thy *speech* as cleane from all *obscurity*, as thou wouldest thy *meat* from *poyson*: and let thy talke be gracious, that hee that heares thee may grow better by thee: and be ever more earnest when thou speakest of *religion*, than when thou talkest of *worldly matters*.

If thou *perceivest* that thou hast *erred*, *persevere* not in thine *errour*: re-

joyce

joyce to finde the truth, and *magnifie* it. Study therefore three things especially: to understand well, to *say well*, and to *doe well*.

And when thou meetest with Gods *children*, bee sure to make some holy advantage by them: learne of them *all* the good that thou canst, and communicate with them *all* the good things that thou knowest. The more good thou teachest *others*, the more will God still minister unto *thee*. For as the *gifts of men*, by much using, doe *perish*, and *decrease*: so the *gifts of God*, by much using doe the more *grow* and *encrease*; like the *widowes* pitcher of *oyle*, which the more it powred to fill other vessels, the more it was still replenished in it selfe.

4. Beware that you beleeve not all that is told you, and that you tell not all that you *heare*: for if you doe, you shall not long enjoy true friends, nor ever want great troubles. Therefore in accusations, be first assured of the truth, then censure. And as thou tendrest the reputation of an *honest* heart, never let *malice in hatred*, make thee to *reveale*, that which love in *friendship* bound thee a long time to conceale. But for feare of such afterclaps, observe two things.

First, though thou hast *many acquaintance*,

tance; yet make not any thy *familiar friend*, but he that *truly feares God*: such a one thou never needest to feare. For though you should in some particulars fall out; yet Christian *love*, the *maine ground* of your friendship, will never *fall away*, and the feare of God will never suffer him to doe thee any villany.

Secondly, doe nothing in the sight of a *civill* friend, for which thou canst not be safe, unlesse it be concealed: nor any thing, for which (if *just* cause be offered) thou needest feare him, if he proves thine unjust enemie. If thou hast done any *thing* amisse, aske God forgivenesse, and perswade thy selfe, rather than *thy friend*, to keepe thine owne counsell.

For be assured, that what friendship soever is grounded upon any other *cause* than true Religion; if ever that *cause fasle*, the friendship *falleth* off: and the rather; because that as God breeds among men, *Truth*, *Peace*, and *Amity*, that we should live to doe one another good: so the *Divell* daily soweth falshood, discord, and enmity, to cause (if he can) the deerest friends to devoure one another.

5 Make not a jest of another mans infirmity: remember thine owne. Abhorre the frothy *wit* of a filthy nature,

ture, whose braines having once conceived an odde scoffe, his minde travels (as a Woman with-childe) till hee be delivered of it. Yea, he had rather lose his *best friend*, than his *worst jest*. But if thou bee disposed to be *merry*, have a speciall care to *three things*:

First, that thy mirth be not against *Religion*.

Secondly, that it bee not against *Charity*.

3 That it be not against *Chastity*: and then be as *merry* as thou *canst*, *only* in the *Lord*.

6 Rejoyce not at the fall of thine *Enemie*, for thou knowest not what shall bee the manner of thine owne *end*. But be more glad to see the *worst mans amendment*, than his *punishment*. Hate no man, for feare lest *Christ* loves him: who will not take it well, that thou shouldest *hate whom hee loveth*. *Christ loved thee*, when thou wast his *enemie*: by the merits therefore of his bloud, he requireth thee, for his sake to love thine Enemie. Deny him, being a Christian, if thou darest. Hee asketh but forgivenesse for forgivenesse: The forgivenesse of an *hundred pence*, for the forgivenesse of *tenne thousand Talents*: The *threescore* hundred

dred thousand Crownes, for [illegible] Crownes: petty forgiveneſſe of Man, for the infinite forgiveneſs of Almighty God. Though thou thinkeſt thine enemie unworthy to be forgiven: yet Chriſt is worthy to be obeyed.

7. When the glory of God, or good of thy neighbour doth require it, ſpeak the truth, and feare not the face of man. The frowne of the Prince may ſometimes be the favour of God. Neither ſhall flattery ſtill hold in credit, nor truth alway continue in diſgrace.

8. Ever thinke him a true friend, who tels thee ſecretly and plainely of thy faults. He that ſeeth thee offend, and tels thee not of thy fault; either flatters thee for favour, or dares not diſpleaſe thee for feare. Miſerable is his caſe, who when hee needs, hath none to admoniſh him. Reprehenſion, bee it juſt, be it unjuſt; come it from the mouth of a friend, or of a foe; it never doth a wiſe man harme. For if it bee true, thou haſt a warning to amend: if it be falſe, thou haſt a caveat what to avoid. So every way it makes a wiſe man better, or warier. But if thou canſt not endure to be reprehended; doe thou nothing worthy of reprehenſion.

9. Speake not of *God*, but with *feare* and *reverence*, and as in his ſight and hearing

hearing. For seeing we are not worthy to use his holy Name in our *mouthes*: much lesse ought we to *abuse* it vainely in our talke. But ordinarily to use it in *vaine*, *rash*, or *false* oathes; is an undoubted signe of a soule, that never truly feared *God*. Pray therefore with *David*, when thou art to speake in any matter that may move passion: *Set a watch, O Lord, before my mouth, and keepe the doore of my lips.*

10. Lastly, in praising, be discreet; in saluting, courteous; in admonishing, friendly; in *forgiving*, mercifull; in *promising*, faithfull; and bountifull in *recompensing* good service: making not the rewards of *vertue*, gifts of *favour*.

Thirdly, for thy actions.

1 DOE *no evill*, though thou mightest: for God will not suffer the least sinne (without bitter repentance) to *escape* unpunished. Leave not undone any *good* that thou canst. But doe nothing without a *calling*, nor any thing in thy *calling*, till thou hast first taken *counsell at Gods word*, of the *lawfulnesse* thereof, and prayed for his blessing upon thy endeavour; and then doe it in the name of God, with cheerfulnesse of heart, committing the successe

ceſſe unto him; in whoſe power it is to bleſſe with his grace whatſoeve buſineſſe is intended to his glory.

2. When thou art tempted to doe any *evill* worke, remeuber that Sathan is where his buſineſs is. Let not the childe of GOD bee the Inſtrument of ſo baſe a *ſlave*: hate the *worke*, if thou abhorreſt the *author*. Aske thy *conſcience* theſe two queſtions: *Would I have another to doe this unto mee? What ſhall anſwer Chriſt in the day of my account, if contrary to my knowledge and conſcience, I ſhall doe this wickednesſe, and ſin againſt him?* And remember with *Joſeph*, that though no man ſeeth, yet God ſeeth *all*. Flie therefore (with *Joſeph*) from all ſins, as well thoſe which are ſecret in the ſight of *God*, as thoſe that are manifeſt in the eyes of men. For God, as he is *juſt*, without ſpeedy repentance, will bring thy ſecret ſins, as he did *Davids*, *to the open light, before all Iſrael, and before the Sunne.* Be therefore as much afraid of ſecret ſins, as of open ſhame. And ſo avoid *all* in generall, as that thou doeſt not allow to thy ſelfe any one particular, or *darling* ſinne, which the *corruption* of thy nature could beſt agree withall: for the crafty *Divell* can hold a mans ſoule as *faſt by one*, as by many ſins; and

nd faſter by that one which doth *leaſe* thee, than by all thoſe which egin to be *abominable* unto thee. And s thou deſireſt to avoide a *ſinne*: ſo be areſull to ſhun the *occaſion*.

3 In effecting good actions which re within the compaſſe of thy *calling*, diſtruſt not Gods providence, though thou ſee the *meanes* either wanting *or weake*. And if meanes do offer themſelves, be ſure that they be *lawfull*: And having gotten lawfull meanes, take heed that thou relie not more upon them than upon God himſelfe. Labour in a lawfull calling, is Gods ordinary meanes, by which he bleſſeth his children with outward things. Pray therefore for Gods *bleſſings* upon his owne *meanes*. In earthly buſineſſe, beare an heavenly mind: do thou thy beſt endeavour, and commit the *whole* ſucceſſe to *the fore-ordaining wiſdome* of Almighty God. Never thinke to *thrive* by thoſe meanes which God hath *accurſed*. That will not in the end prove *gaine*, which is gotten with the loſſe of thy *ſoule*. In all therefore, both *actions* and *meanes*, endeavour *with Paul to have alway a cleere conſcience towards God, and towards men*.

Looke to your ſelves, what conſcience you have.

For

For conſcience ſhall damne and conſcience ſhall ſave.

4. Love all good things for Gods ſake: but GOD for his owne ſake. Whileſt thou holdeſt God thy friend, thou needſt not feare who is thine *enemie*: For either *God* will make thine *enemie* to become thy *friend*, or will bridle him that he cannot hurt thee. No man is overthrowne by his enemy, unleſſe that firſt his ſinne hath prevailed over him, and God hath left him to himſelfe. He that would therefore be ſafe from the feare of his enemie, and live ſtill in the favour of his God: let him redeeme the folly of the *time paſt*, with ſerious *repentance*: looke to the time *preſent* with religious *diligence*: and take heed to the *time to come*, with carefull *providence*.

5 Give every man the honour due to his place, but honour a man more for his *goodneſſe* than for his *greatneſſe*. And of whomſoever thou haſt received a *benefit*, unto *him* (as God ſhall enable thee) remember to be thankfull. Acknowledge it lovingly unto *men*, and pray for him heartily unto God, and count *every bleſſing* received from God, as a *pledge* of his eternall love, and a *ſpur* to a *godly life*.

6. Be not proud for any *externall* worldly *goods*, nor for any *internall* ſpirituall

ſpirituall *gifts*. *Not for externall goods*, becauſe that as they came lately, ſo they will *ſhortly* be gone againe: their loſſe therefore is the leſſe to be grieved at. *Not for any internall gifts*: for as God gave them, ſo will hee likewiſe take them away, if (forgetting the Giver) thou ſhalt abuſe his gifts, to puffe up thy heart with a pride of thine *owne* worth, and contemne others, for whoſe good Almighty God beſtowed thoſe gifts upon thee. Haſt thou any one vertue that moves thee to be *ſelfe-conceited*? thou haſt twenty vices that may better vilifie thee in thine owne eyes.

Be the ſame in the *ſight of God*, who beholds thy heart, that thou *ſeemeſt* to be in the *eyes of men*, that ſee thy *face*. Content not thy ſelfe with an *outward good name*, when thy *conſcience* ſhall inwardly tell thee, it is undeſerved, and therefore none of thine. A deſerved *good name* for any thing but for *godlineſſe*, laſts little, and is leſſe worth. In all the holy Scriptures, I never read of a *Hypocrites* repentance: and no wonder; for whereas after ſinne, *converſion* is left as a meanes to *cure all other* ſinners; what meanes remaines to *recover* him, who hath converted *converſion* it ſelfe into ſin? Woe therefore unto the ſoule that is not, and

yet

yet ſtill ſeemeth religious.

7 Marke the *fearefull ends* of notorious evill men, to abhorre their wicked actions; marke the *life* of the godly, that thou maieſt imitate it, and his bleſſed *end*, that it may comfort thee. *Obey* thy betters, *obſerve* the wiſe, *accompany* the honeſt, and *love* the Religious. And ſeeing the corrupt nature of man is prone to *Hypocriſie*, beware that thou uſe not the *Exerciſe* of Religion, as matters of *courſe and cuſtome*, without *care and conſcience*, to grow more holy and devout thereby. Obſerve therefore how by the continuall u e of Gods meanes, thou feeleſt thy ſpeciall *corruptions* weakened, and thy *ſanctification* more and more encreaſed: and make no more ſhew of holineſſe *outwardly* to the world, than thou haſt in the ſight of God *inwardly* in thine heart.

8 Endeavour to rule thoſe who live under thine *authority*, rather by *love* than by *feare*: for to rule by love, is *eaſie* and *ſafe*, but *tyranny* is ever accompanied with *care* and *terror*. Oppreſſion will force the oppreſſed to take *any advantage*, to ſhake off the yoke, that they are *not able* to beare; neither will *Gods Iuſtice* ſuffer the ſway that is grounded on *Tyranny*, long to continue. Remember that though by

humane

mane ordinance they serve thee; yet by a more *peculiar right* they are *Gods servants*. Yea, now being *Christians*, *not as thy servants, but above servants, brethren beloved in the Lord.* Rule therefore over *Christians* (being a Christian) in love and mercie, like Christ thy Master.

9 Remember, that of all actions, none makes a *Magistrate* more like *God*, whose Vice-gerent he is, than in doing justice *justly*: For the due execution whereof:

First, have ever an open eare to the just complaints of *unjust* dealings.

Secondly, so lend one eare to the *accuser*, as that thou keepe the other for the *accused*: for he that decreeth for either part, before both be heard, the decree may be *just*, but himselfe is *unjust*.

Thirdly, in hearing both parts, encline not to the right hand of *affection*, or to the left of hatred, as to beleeve arguments of *perswasion* for a friend, before arguments *concluding* for a foe.

Fourthly, deny no justice, which is, *Regia mensura*, to the meanest subject: but let the cause of the *poore* and *needy*, come in equall ballance with the rich and mighty. If thou perceivest on the one side in a cause, the *high Hils of cunning advantage, power-*

full combination, *and violent pro-*
tion: and on the other side, the
Vallies of poverty, *simplicity*, *and*
lation: prepare thy way (as God
to judgement, by *Raising Vallies*,
taking downe Hils, equalling in
lity: that so thou mayest lay the
dation of thy sentence upon an
ground. In matters of *right* and
twixt party and party, let thy
science bee carefull, rather *Ius*
cere, to pronounce the Law
made, *Secundum allegata & pro-*
ta; than *Ius dare*, to make a Law
thine owne, upon the authority of
volo, *sic jubeo*, fearing that fearefull
lediction: *Cursed be he that*
his Neighbours Land-marke. In
of *life* and *death*, let *Iudges* like
him, in *justice*, remember
and so cast the severe *eye of*
upon the *fact*, as that they
with the pitifull eye of mercy
on the *Malefactor*, wresting the
vour of *Law*, to the favour of
where *Grace promiseth amendment*
but if *justice* requireth that *one*,
ther than *unity* must perish, and
a rotten member must bee cut
to save the *whole bodie* from
fying; *fiat justitia*. But whilest
art pronouncing the Sentence
Iudgement on *another*, remember

at thine owne judgement hangs *over* ine head. In all causes therefore dge aright, for thou shalt be sure to de a *righteous Iudge*, before whom ou must *shortly* appeare to be judged y *false*; at what time thou mayest ve to thy *friend* this for thine *Epitaph*

Nuper eram Iudex, jam Iudicis ante ribunal,
Subsilliens paveo, judicet ipse modo,

Many (I know not upon what rounds) seeme to be much agrieved ith the Lawes of the Land: but *wiser* en may answer them with the Apole. *Nos scimus bonam esse legem, modò udex ea legitimè utatur; We know that the Law is good, if a man use it lawfully.* And hee shall be unto me a *righteous Iudge*, whose heart, neither corruption of *bribes*, feare of *foes*, nor favour of *friends*, can withdraw from the conscionable practice of these precepts. And to that rare and venerable *Iudge*, I say with *Iehosaphat*: *Bee of courage, and doe Iustice, and the Lord will bee with the good.*

10 Lastly, make not an occupation of any *recreation*. The *longest* use of pleasure is but short: but the *paines* of pleasure abused, are *eternall*. Vse therefore *lawfull* recreation, so farre forth, as it makes thee the fitter in body and minde, to doe more cheerefully thy

ſervice of God, and the duties of
calling. Thy worke is great, thy
is but ſhort. And *he who will*
penſe every man according to his
ſtandeth at the doore. Thinke
much worke is behinde, how *ſew*
haſt wrought in thy time which is
and what a reckoning thou ſhou
make, if thy maſter ſhould call
this day to thine accounts. Be there
carefull henceforth, to make the
advantage of thy *ſhort* time that
maines, as a man would of an
Leaſe, that were neere expiring:
when thou diſpoſeſt to recreate
ſelfe, remember how *ſmall* a time
allotted for thy *life*: and that the
fore much of that is not to be con
med in *idleneſſe*, *ſports*, *playes*, and
iſh *vanities*; ſeeing the *whole* is but
ſhort while, though it be all ſpent
doing the beſt good that thou can
for Man was not created for *ſports*
playes and *recreation*: but *chiefly*
to ſerve God in *Religion*, and *conſci-*
nably to ſerve his *Neighbour* in his
vocation, and by both to aſcertain
himſelfe of eternall ſalvation. Eſteeme
therefore the loſſe of time, one of the
greateſt loſſes. Redeeme it carefully
to ſpend it wiſely: that when that time
commeth that thou mayeſt be no lon-
ger a *Steward* on earth; thy Maſter
may

y welcome thee, with an *Euge bo-*
ſerve, and give thee a better in hea-
n, where thou ſhalt joyfully *enjoy*
y Maſters *joyes* for evermore.

Meditations for the Evening.

At Evening, when thou prepareſt thy ſelfe to take thy reſt, meditate on theſe few points.

1 THat ſeeing thy *dayes* are num-
bred, there is *one* more of thy
number ſpent: and thou art *now* the
neerer to thy end by a *day*.

2 Sit downe a while before thou go-
eſt to bed, and conſider with thy ſelfe,
what memorable *thing* thou haſt *ſeene*,
heard, or *read* that day, more than
thou ſaweſt, heardeſt, or knewеſt be-
fore, and make thy *beſt uſe* of them;
but eſpecially call to minde, what ſin
thou haſt committed that day againſt
GOD or man: and what good thou
haſt omitted: and humble thy ſelfe
for both: If thou findeſt that thou
haſt done any goodneſſe, acknow-
ledge it to be Gods grace, and give
him the glorie, and count that *day loſt*
wherein thou haſt not done *ſome* good.

3 If by frailty or ſtrong tenta-

tion, thou ſhalt perceive that thou haſt committed any grievous ſinne or faile: *preſume* not to ſleepe, till thou haſt upon thy knees, made a *particular reconciliation* with God in Chriſt for the ſame: both by confeſſing the ſame, and by fervent praying for the pardon of the ſame. Thus making thy peace even with *Chriſt* every night, thou ſhalt have the *leſſe* to account for when thou art to make thy finall reckoning before his Majeſtie in the *iudgement day*.

4 If thou have falſe out with any in the day, let not the Sunne *goe downe in thine anger that night*. If thy *conſcience* tels thee that thou haſt wronged him, *acknowledge* thine offence, and intreat him to forgive thee. If he have wronged thee, offer him *reconciliation*; and if he will not be *reconciled*, yet doe thou from thy heart forgive him, *Matth* 5, 23. But in any caſe preſume not to be thine owne revenger: For in ſo doing thou doeſt God a double injurie: Firſt, in offering to take his *Sword of juſtice* out of his hand, as though he were not *juſt*: having reſerved the execution of vengeance to himſelfe. Secondly in *uſurping authority* over his ſervant, without referring the cauſe to his hearing and cenſure, being his and thy Maſter. Beſides

es, thou art too partiall to be a re-
nger. For if thou be to execute re-
nge on thy selfe, thou wilt doe it too
htly; if on thy enemie, too heavily.
belongeth therefore to God to re-
nge; to thee to forgive.

And in testimony that thou hast free-
forgiven him, *pray* unto God for the
rgiveneſſe of his fault, & the amend-
ent of his life: and the next time
hat occasion is offered, (and it lies in
hy *power*) doe him good, and *re-*
joyce in doing it: for hee that doth
ood to his *Enemies*, shewes himselfe
he Childe of God; and his reward is
with God his *Father*.

5 Vse not sleepe as a meanes to sa-
tisfie the foggie *lithernesse* of thy *flesh*:
but as a *medicine* to refresh thy tyred
senses and members. *Sufficient* sleepe
quickneth the *minde*, and reviveth the
body: but *immoderate* sleepe *dulleth*
the one, and *fatneth* the other.

6 Remember that many goe to *bed*,
and never rise againe, til they be *wake-*
ned and *raised up* by the fearefull sound
of the last *Trumpet*. But he that *sleep-*
eth and *wakeneth* with *Prayer*, sleep-
eth and wakeneth with CHRIST.
If therefore thou desirest to sleepe
securely, and safely, yeeld up thy
selfe into the hands of GOD whi-
lest thou art waking: and so goe to

bed with a reverence of Gods *Majestie*, and consideration of thine owne *misery*, which thou mayest imprint in thy heart in some measure by these meanes, and the like meditations.

Reade a Chapter in the same order, as was prescribed in the morning: and when thou hast done, kneele downe on both thy knees at thy bedside, or some other convenient place in thy Chamber, and lifting up thy *heart*, thine *eyes* and *hands*, to thy heavenly *Father*, in the name and mediation of his holy *Sonne Iesus*; pray to him, if thou have the gift of prayer.

1 *Confessing* thy sinnes, especially those which thou hast committed that day.

2 *Craving* most earnestly (for Christ his sake) *pardon and forgiveness* for them.

3 Requesting the assistance of his *Holy Spirit* for amendment of life.

4 In *giving thankes* for benefits received, especially for thy *preservation* that day.

5 Praying for *rest*, and *protection* that night.

6 Remembring the state of the *Church*, the *King* and the *Royall Posterity*: our Ministers and Magistrates, and all our brethren visited or persecuted.

7 Lastly,

7 Lastly, commending thy *selfe* and all thine, to his gracious custody.

All which thou mayest doe in these or the like words.

A Prayer for the Evening.

O Most gracious God, and loving Father, *who art about my bed, and knowest my downe lying, and mine uprising, and art neere unto all that call upon thee, in truth and sincerity*, I wretched sinner doe beseech thee, to looke upon me with the eyes of thy mercy, and not to behold me as I am in my selfe: For then thou shalt see but an *uncleane* and *defiled* creature, *conceived in sinne, and living in iniquity: so that I am ashamed to lift up mine eyes to Heaven, knowing how grievously I have sinned against heaven, and before thee*: For, *O Lord*, I have transgressed *all thy Commandements and righteous Lawes*, not onely through negligence and infirmity, but often times through *wilfull presumption*, contrary to my knowledge; yea, contrary to the motions of thy holy *Spirit*, reclaiming me from them; so that I have wounded my conscience, and grieved thy holy *Spirit*, by whom thou hast *sealed me to the day of redemption*. Thou hast consecrated my

soule and body, to bee the *Temples* of the Holy Ghost: I wretched sinner have defiled both, with all manner of pollution and uncleanneſſe. My *eyes* in taking pleaſure to *behold vanity*, mine *eares* in hearing *impure* and *unchaſte* ſpeeches, my *Tongue* in leaſing and *evil* ſpeaking: my *hands* are ſo full of impurity, that I am aſhamed to lift them up unto thee: and my feet have carried me after mine owne wayes: my *Vnderſtanding* and *Reaſoning*, which are ſo quick in all earthly matters, are onely *blinde* and *ſtupid* when I come to meditate or diſcourſe of *ſpirituall* and heavenly *things*: my memory, which ſhould be the *treaſury* of all goodneſſe, is not ſo apt to remember any thing, as thoſe things which are *vile* and *vaine*. Yea, LORD, by wofull experience I finde, that naturally, *all the imaginations of the thoughts of mine heart are onely evill continually*. And theſe my ſins *are more in number, than the haires which grow upon mine head*, and they have growne over me like a lothſome *leproſie*: *that from the crowne of the head, to the ſoale of the foote*, there remaines no part which they have not infected. They make me *ſeeme vile in mine owne eyes*: how much more *abominable* muſt I then appeare in thy ſight? And the *cuſtome* of ſinning

ning hath almost taken away the *conscience* of sin, and *pulled* upon me such *dulnesse* of sense, and *hardnesse* of heart, that thy judgements denounced against my sinnes, by the faithfull *Preachers* of thy Word, doe not terrifie me to returne unto thee, by unfained *repentance* for them. And if thou, *Lord*, shouldest but deale with me, according to thy *justice*, and my desert, I should utterly be confounded and condemned. But seeing that of thine infinite *mercy*, thou hast spared me so long, and still *waitest* for my *repentance*: I humbly beseech thee, for the bitter *Death*, and bloudy *Passions* sake, which *Iesus Christ* hath suffered for me, that thou wouldest pardon and forgive unto me all my sinnes and offences, and open unto me that *ever-streaming Fountaine* of the *bloud of Christ*, which thou hast promised to open under the *New Testament*, to the penitent of the house of *David*: that all my sinnes and uncleannes may be so bathed in his *bloud*, buried in his *death*, and hidde in his *wounds*: that they never be more seene, to *shame* me in this life, or to *condemne* mee before thy judgement Seate, in the World which is to come. And for as much, O Lord, as thou knowest, *that it is not in Man to turne his owne heart, unlesse thou doest first give*

him

him grace to convert: And seeing that it is as easie with thee to *make* mee righteous and holy, as to *bid* me to be such: O my God, give me grace *to doe what thou commandest, and then command what thou wilt*, and thou shalt finde mee willing to doe thy blessed will. And to this end give unto me thine holy *Spirit*, which thou hast promised to give (to the *worlds end*) unto all thine Elect people; and let the same thy *holy Spirit purge* my heart, *heale* my corruption, *sanctifie* my nature, and *consecrate* my soule and body, that they may become the *Temple* of the *Holy Ghost*, to serve thee in *righteousnesse and holinesse, all the dayes of my life*: That when (by the direction and assistance of thy holy *Spirit*) I shall finish my course in this short and transitory life; I may cheerefully leave this world, and resigne my *soule into thy Fatherly hands*, in the assured confidence of enjoying everlasting life with thee, in thy heavenly kingdome, which thou hast prepared for thine Elect Saints, who love the *Lord Iesus*, and expect his appearing.

In the meane while, O Father, I beseech thee, let thy holy *Spirit* work in me such a serious repentance, as that I may with teares lament my sins past, with grief of heart be humbled for my

sins

ſins preſent, and with all mine *endeavour*, reſiſt the like filthy ſins in time to come. And let the ſame thy *holy Spirit* likewiſe keepe mee in the *unity* of thy *Church*, leade me in the *truth* of thy *Word*, and preſerve me, that I never ſwerve from the ſame, to *Popery*, nor any other errour or falſe worſhip. And let thy Spirit open mine eyes more and more, to ſee the *wondrous things of thy Law*: and *open my lips*, that my mouth may daily defend thy truth, and *ſet forth* thy praiſe. Encreaſe in me thoſe *good* gifts, which of thy mercy thou haſt already beſtowed upon me, and give unto me a *penitent* ſpirit, a *chaſte* heart, a *contented* minde, *pure* affections, *wiſe* behaviour, and all other graces which thou ſeeſt to be neceſſary for me: to governe my heart in thy feare, and to guide all my life in thy favour: that whether I live or dye, I may *live* and *dye* unto thee, who art my God and my Redeemer.

And here (O Lord) according as I am bound, I render unto thee from the Altar of humbleſt heart, all poſſible thankes, for all thoſe bleſſings and benefits, which ſo graciouſly and plentifully thou haſt beſtowed upon my ſoule and body, for this life, and for that which is to come; namely, for

mine

mine *Election, Creation, Redemption, Vocation, Iustification, Sanctification,* and *Preservation* from my child-hood untill this present day and houre: and for the firme hope which thou hast given me of my *glorification*. Likewise for my *health, wealth, food, raiment,* and *prosperity*: and more especially, for that thou hast defended me this day now past, from all perils and dangers, both of body and soule, furnishing me with all *necessary good things*, that I stand in need of: and as thou hast *ordained the day for man to travell in, and the night for him to take his rest*: so I beseech thee, sanctifie unto me this nights *rest* and sleepe, that I may enjoy the same as thy sweet blessing and benefit: That so this *dull* and wearied body of mine, being *refreshed* with moderate sleepe and rest; I may be the better enabled to walke before thee, doing all such *good workes*, as thou hast appointed: when it shall please thee, by thine *divine* power, to waken mee the next morning. And whileſt I sleep; doe thou, O Lord, *who art the Keeper of Israel, that never slumberest, nor sleepest*, watch over me in thy holy providence, to protect me from all dangers, so that neither the evill angels of Satan, nor any wicked *enemy*, may have any power to doe me any harme, or evill.

evill. And to this end, give a charge unto thy holy *Holy Angels*, that they (at thine appointment) *may pitch their tent*, round about me, for my defence and safety: as thou hast promised that they should doe *about them that feare thy Name*. And knowing that thy *name is a strong Tower of defence unto all those that trust therein*; I here commend my *selfe* (and *all* that doe belong unto *me*) unto thy holy protection and custody. If it be thy blessed will to call for me in my sleepe: O Lord, for *CHRIST* his sake, have mercy upon me, and receive my soule into thy heavenly kingdome. And if it be thy blessed pleasure to adde more dayes unto my life: O Lord, adde more *amendment* unto my dayes: and weane my *minde* from the love of the world, and *worldly vanities*, and cause mee more and more to settle my conversation on heaven, and heavenly *things*. And *perfect daily in me that good worke, which thou hast begun, to the glory of thy Name*, and the salvation of my sinfull soule.

O Lord, I beseech thee likewise, save and defend from all evill and danger, thy whole Church, the Kings Majestie, the Queene, together with the Prince, and all the royall Progeny; and the religious Princesse *Elizabeth*, the Kings onely Sister, with all her posterity

ſterity: keepe them all in the ſincerity of thy truth, and proſper them in all grace and happineſſe. Bleſſe the *Nobility*, *Miniſters*, and *Magiſtrates* of theſe Churches and Kingdomes, each of them with thoſe graces which are expedient for their place and calling. And be thou, O Lord, a comfort and conſolation to all thy people, whom thou haſt thought meet to viſit with any kinde of *ſickneſſe*, *croſſe*, or *calamity*. Haſten, O Father, the comming of our *Lord Ieſus Chriſt*. Make me ever mindfull of my *laſt end*, and of the *reckoning*, that I am to make unto thee therein: and in the meane while, carefull, ſo to *follow Chriſt in the regeneration during this life*, as that with Chriſt I may have a portion in the *Reſurrection of the juſt*, when this mortall life is ended. Theſe graces, and all other bleſſings, which thou, O Father, knoweſt to be requiſite and neceſſary for me, I humbly beg and crave at thy hands, in the *name* and *mediation of Ieſus Chriſt* thy Son, and in that forme of prayer, which hee himſelfe hath taught me to ſay unto thee, *Our Father which art in Heaven, &c.*

Another

Another ſhorter Evening Prayer.

O Eternall God and heavenly Father, if I were not taught and aſſured by the promiſes of thy Goſpell, and the examples of *Peter*, *Magdalen*, the *Publican*, the *prodigall Childe*, and many other penitent ſinners, that thou art ſo full of compaſſion, and ſo ready to forgive the *greateſt ſinners*, who are *heavieſt laden* with *ſinne*, at what time *ſoever* they returne unto thee with penitent hearts, *lamenting* their *ſinnes*, and *imploring* thy grace: I ſhould deſpaire for mine owne *ſinnes*, and be utterly diſcouraged, from preſuming to come into thy *preſence*: conſidering the *hardneſſe* of my heart, the *unrulineſſe* of mine affections, & the *uncleanneſſe* of my converſation, by meanes whereof, I have tranſgreſſed all thy *Lawes*, and deſerved thy *curſe*, which might cauſe my *body* to bee *ſmitten* with ſome *fearefull diſeaſe*, my *ſoule* to languiſh with the death of *ſinne*, my good *name* to be traduced with ſcandalous *reproches*, and make mine *eſtate* liable to all manner of *croſſes* and *caſualties*. And I confeſſe Lord, that thy *mercie* is the cauſe that I have not

not beene *long agoe confounded*. But, O my God, as thy mercy onely ſtayed thy judgement from falling upon me hitherto; ſo I humbly beſeech thee, in the *bowels* of the mercy of Ieſus Chriſt, (*in whom onely thou art well pleaſed*) that thou wilt not deale with me according to my *deſerts*, but that thou wouldeſt *freely* & *fully* remit unto me all my ſins and tranſgreſſions: and that thou wouldeſt *waſh* them cleane from me, with the vertue of that moſt precious *blood*, which thy Son *Ieſus Chriſt* hath *ſhed* for me. For hee alone is the *Phyſitian*, and his *blood onely* is the *medicine* that can heale my ſickneſſe. And he is the true *brazen ſerpent* that can cure that poyſon, wherewith the *fiery Serpents* of my *ſins* have ſtung and poiſoned my ſick and wounded *ſoule*. And give me, I beſeech thee, thine holy *Spirit*, which may aſſure mee of mine adoption, and that may confirme my *faith*, encreaſe my *repentance*, inlighten my *underſtanding*, puriſie my *heart*, rectifie my *will* and *affections*, & ſo *ſanctifie me throughout, that my whole body, ſoule, and ſpirit may be kept unblameable untill the glorious comming of my Lord Ieſus Chriſt*. And now, O Lord, I give thee *hearty thanks* and *praiſe*, for that thou haſt this *day* preſerved me from all harmes and perils,

nes, notwithstanding all my sinnes and ill deserts. And I beseech thee likewise defend me this night from the *roaring Lion, which night and day seeketh to devoure me*. Watch thou, O Lord, over me this night, to keepe me from his *tentations* and *tyranny*: and let thy mercy shield me from his unappeaseable rage and malice. And to this end I *commend* my selfe into thy hand and protection: beseeching thee, O my Lord and God, not to suffer *Satan*, nor any of his evill *members*, to have power to doe unto me any *hurt* or *violence this night*. And grant good Lord, that whether I *sleepe* or *wake*, *live* or *dye*, I may *sleepe*, *wake*, *live*, and *dye*, unto thee, and to the glory of thy *Name*, and the salvation of my *soule*. Lord blesse and defend all thy chosen people every where. Grant our King a long and happy raigne over us: blesse our Royall Queene, with all their issue, the vertuous Princesse *Elizabeth*: together with all our Magistrates and Ministers: comfort them who are in misery, need or sickenesse: Good Lord give me grace to be one of those *wise Virgins*, which may have my *heart* prepared like a *Lampe* furnished with the *oyle of faith*, and *light of good works*, to meet the *Lord Jesus*, the sweet *Bridegroome* of my soule, at his second and

sudden

ſudden *comming* in glory. Grant this good Father, for *Chriſt Ieſus ſake*, my onely Saviour and Mediator; in whoſe bleſſed Name, and in whoſe owne words I call upon thee, as he hath taught me: *Our Father which art in Heaven, &c.*

Afterwards ſay:

Thy grace, O Lord Ieſus Chriſt, thy love O heavenly Father, thy comfort and conſolation, O holy and bleſſed Spirit, be with me, and dwell in my heart this night, and evermore. Amen.

; Then riſing up in a holy reverence, meditate as thou art putting off thy clothes.

Things to be meditated upon, as thou art putting off thy clothes.

1 THat the day is comming when thou muſt be as barely *unſtript* of all that thou haſt in the *World*, as thou art now of thy *clothes*: thou haſt therefore here, but the uſe of all things as a *Steward* for a time, and that upon *Accounts*. Whileſt therefore thou art truſted with this *Stewardſhip*, be *wiſe* and *faithfull*.

2 When

2 When thou seest the *bed*, let it put thee in minde of thy *grave*, which is now the *bed of Christ*: For *Christ* (by laying his holy *body* to rest three daies and three *nights* in the *grave*) hath *sanctified*, and (as it were) *warmed* it for the bodies of his Saints, to rest and sleepe in, till the morning of the Resurrection: So that, now, unto the *faithfull*, death is but a sweet *sleepe*, and the *grave* but Christs *bed*, where their bodies *rest* and *sleep* in *peace*: untill the joyfull *morning* of the *Resurrection*-day shall dawne unto them.

Let therefore thy bed-clothes represent unto thee the mould of the earth, that shall cover thee: thy *sheets*, thy *winding-sheet*: thy *sleepe*, thy *death*: thy *waking*, thy *resurrection*. And being laid downe in thy bed, when thou perceivest *sleepe* to approach: say, *I will lay mee downe and sleepe in peace, for thou Lord onely makest me dwell in safety.*

Thus religiously *opening* every Morning thy heart, and *shutting* it up againe every evening, with the *Word of God, and prayer*, as it were, with a *locke* and *key*: and so *beginning* the day with Gods Worship, *continuing* it in his feare, and *ending* it in his favour; thou shalt be sure to find the *blessing* of *God* upon all thy dayes labours and

and good endeavours: and at night thou mayest *assure thy selfe*, thou shalt sleepe *safely* and *sweetly* in the armes of thy heavenly Father *providence*.

Thus farre of the Piety, *which every Christian, in* private *ought to practise every day. Now followeth that, which he* (*being a* housholder) *must practise publikely with his family.*

Meditations for household Piety.

1 IF thou be called to the government of a Family, thou must not hold it sufficient to serve God, and live uprightly in thine owne person: unlesse thou cause all under thy *charge* to doe the same with thee. For the performance of this dutie, God was so well pleased with *Abraham*, that he would not hide from him his counsell. For (saith God) *I know him that he will command his sonnes and his household after him, that they keepe the way of the Lord, to doe righteousnesse and judgement, that the Lord may bring upon Abraham, that hee hath spoken unto him.* And *Abraham* had 318. men servants, which were thus *borne* and *entreated* in his house; with whose

helpe

helpe hee rescued also his nephew *Lot* from the captivity of his enemies. And religiously-valiant *Iosua* protesteth before all the people, that if they all would fall away from the true worship of GOD, yet that *hee and his house would serve the Lord.* And God himselfe gives a speciall charge to all housholders, that they doe instruct their Family in his *Word*, and *traine* them *up in his feare* and *service. These words which I command thee this day, shall be in thy heart, and thou shalt whet them continually upon thy children, and shalt talke of them, when thou tarriest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest up*, &c. *Thou shalt feare the Lord thy God and serve him.* *David* according to this Law, had so ordered his family, *That no deceitfull person should dwell in his house, but such as would serve God, and walke in his way.* And Religious *Hester* had taught her *Maides* to serve God in *fasting and prayer.* And (the more to further thy *family* in the zeale of religion) settle ever thy chiefest affection on those whom thou shalt perceive to be best addicted to *true religion.* This also will turne to their owne *advantage* in a double respect. First, God will the rather blesse and prosper the *labors* and

hand-

handie-worke of such *godly* servants. For *Laban* perceived, *that God blessed him for Iacobs sake*. And *Potiphar* saw that *the Lord made all that Ioseph did to prosper in his hand*: yea, when innocent *Ioseph* was cast into Prison, the *Keeper saw that whatsoever he did, the Lord made it to prosper*: and therefore the *Keeper* committed all the charge of the *Prisoners* into *Iosephs* hand. Secondly, the *trulier* a Man doth serve *God*, the *faithfullier* he will serve them.

2 If every *Housholder* were thus carefull, according to his *duty*, to bring up his Children and Family, in the *service* and *feare of God* in his *own* house, then the house of *God* should be better filled, and the *Lords Table* more frequented every *Sabbath* day; and the Pastours *publike* preaching and labour would take *more* effect than it doth. The *streets* of Towns and Cities would not *abound* with so many drunkards, swearers, whore-mongers, and prophane scorners of true *Piety and Religion*; *Westminster Hall* would not be so full of contentions, wrangling suits, and unchristian *debates*; and the *prisons* would not be every Sessions so full of Theeves, Robbers, Traitors, and Murtherers. But (alas) *most* Householders make no other use of their *servants*, than they doe of their *Beasts*.

Whilest

hileſt *they* may have their *bodies* to
e their ſervice, they care not if their
les ſerve the *Devill*. Yet the com-
on *complaint* is, that *faithfull* & *good*
vants are *ſcarce* to be found. True;
t the reaſon is, becauſe there are ſo
any *prophane* & *irreligious Maſters*:
r, the example and inſtruction of a
odly & *Religious Maſter*, will make a
ood and faithfull *Servant*, as may
itnes the examples of *Abraham*, *Je-*
ua, *David*, *Cornelius*, *&c.* who had
od ſervants, becauſe they were Reli-
ious Maſters, ſuch as were carefull to
ake their ſervants Gods ſervants.

It is the *chiefe* labour and care of
oſt men, to *raiſe*, and to *advance* their
ouſe; yet let them *riſe up early*, *and lye*
owne late, *and eate the bread of care-*
fulnes, all will be but in vaine; for *ex-*
cept the Lord build a houſe, (that is, raiſe
up a Family) *they labour in vaine*. For
God hath ſealed this, as an *irrevocable*
decree, that *he will powre his wrath upon*
the families that call not upon his name:
yea, *God will take the wicked*, *and plucke*
him out of his Tabernacle, *and roote*
him out of the Land, *&c.* Yea, when
his *iniquities are full*, he will make *the*
Land to ſpue out every Canaanite. *Reli-*
gion then and the *ſervice* of God in a
family, is the *beſt* building, and *ſureſt*
entailing of Houſe and Land, to a man

and his *posterity*: for the *righteous* *shall inherit the Land, and dwell* *for ever.*

As therefore if thou desire to have the *blessing* of God upon thy [illegible] and upon thy *Family*, either before after thy owne private devotion, [illegible] every morning *all* thy *Family*, to [illegible] *convenient* roome; and first, [illegible] reade thy selfe unto them a Chapter the *Word* of God, or cause it to be [illegible] distinctly by some *other*. If [illegible] serve, thou maiest *admonish* them [illegible] some *remarkeable* good *notes*, and [illegible] kneeling downe with them in [illegible] vent sort, as is before described, [illegible] with them in this manner:

Morning Prayer for a Family.

O Lord our God and Heavenly *Father*, who art the onely Creatour and Governour of Heaven and Earth, and of all things therein contained, we confesse that we are unworthy to appeare in thy sight and presence, considering our manifold sins, which we have committed against *Heaven and before thee*: and how that we have beene *borne* in sin, and do daily breake thy holy *Lawes* and Commandements, contrary

trary to our knowledge and con-
nces ; albeit that wee know that
u art our *Creator*, who hast made us;
Redeemer who hath *bought* us with
blood of thy *onely* begotten Sonne ;
l our *comforter*, who bestowed upon
all the good and holy *graces*, which
enjoy in our soules and bodies. And
thou shouldest but deale with us, as
r wickednesse, and unthankefulnesse
ve deserved: what other thing might
e (O Lord) expect from thee, but
ame and *confusion* in this life, and in
e World to come, *wrath* and ever-
sting *condemnation* ? Yet, O Lord, in
e *obedience* of thy Commandement,
nd in the *confidence* which we have in
y unspeakable and endlesse mercy in
hy Son, our Saviour *Iesus Christ* : we
hy poore servants, appealing from the
hrone of *Iustice* (where we are justly
ost and condemned) to thy Throne of
Grace, (where Mercy *raigneth*, to par-
don *abounding* sin) : doe from the *bot-
tome* of our hearts most humbly be-
seech thee, to remit and forgive unto
us all our offences and misdeeds ; that
by the vertue of the precious blood of
Iesus Christ, thine innocent *Lambe*,
which he so *abundantly* shed (*to take a-
way the sins of the World*) all our sinnes,
both *originall* and *actuall*, may be so
cleansed and washed from us, as that

they may *never* be laid to our charge, nor ever have power to rise up in judgment against us. And we *beseech* thee, good *Father*, for Christ his death and passion *sake*, that thou wilt not suffer to fall upon us that fearefull curse and vengeance, which thy Law hath *threatned*, and our sins have justly deserved. And for as much, O Lord, as we are taught by thy Word, *that Idolaters, Adulterers, Covetous men, Contentious persons, Drunkards, Gluttons, and such like* inordinate livers, *shall not inherit the Kingdome of God*: powre the grace of thy *Holy Spirit* into our hearts, whereby we may be *enlightned* to see the filthinesse of our sinnes, to abhorre them: and may be more and more *stirred* up to live in *newnesse* of life, and love of thy *Majestie*; so that we may daily encrease in the obedience of thy *Word*, and in a conscionable care of keeping thy *Commandements*.

And now, *O Lord*, we render unto thee most hearty *thankes*, for that thou hast elected, created, redeemed, called, justified, and sanctified us in good measure in this life, and given us an assured hope that thou wilt glorifie us in thy heavenly Kingdome, when this mortall life is ended. Likwise we thank thee for our life, health, wealth, liberty, prosperity, and peace; especially, O *Lord*,

Lord, for the *continuance* of thy holy *Gospell* among us, and for ſparing us ſo long, and granting us ſo gracious a time of *Repentance*. Alſo we praiſe thee, for all other thy mercies beſtowed upon us; more eſpecially for preſerving us this night paſt, from *all dangers* that might have befalne our ſoules and bodies. And ſeeing thou haſt now brought us ſafe to the beginning of this day, we beſeech thee *protect* and *direct* us in the ſame. Bleſſe and defend us in our *going out*, and *comming in*, this day and evermore. Shield us *O Lord*, from the *tentations* of the *Devill*, and grant us the cuſtodie of thy ho'y *Angels*, to defend and direct us in all our wayes.

And to this end we recommend our ſelves, and all thoſe that belong unto us, and are abroad from us, into thy *hands*, and almighty *tuition*. Lord defend them from all *evill*, proſper them in al *graces*, and fil them with thy *goodneſſe*. Preſerve us likewiſe this day, from falling into any *groſſe* ſinne, eſpecially thoſe whereunto our *natures* are moſt *prone*. *Set a watch before the doore of our lips*, that we offend not thy *Majeſty*, by any raſh or falſe oathes; or by any lewd or lying ſpeeches: give unto us, *patient minds*, *pure & chaſte hearts*, and all other graces of thy Spirit, which thou knoweſt to be needfulll for us,

that we may the better be inabled to serve thee in holineſſe and righteouſneſſe. And ſeeing that all mens labour, without thy *bleſſing* is in vaine, bleſſe every one of us in our ſeverall places and callings, *direct thou the work of our hands upon us, even proſper thou our handy-worke*; (for except thou guide us with thy *grace*, our endeavours can have no *good ſucceſſe*.) And provide for us all things, which thou, O Father, knoweſt to be needfull for every one of us, in our *ſoules* and *bodies* this day. And *grant* that we may ſo *paſſe* thorow the *Pilgrimage* of this ſhort *life*: that our *hearts* being not *ſetted* upon any tranſitory things, which we meete with in the *way*: our *ſoules* may every day be more and more *raviſhed* with the love of our *home*, and thine everlaſting *Kingdome*.

Defend likewiſe, *O Lord*, thy Univerſall Church, and every particular member thereof: eſpecially we beſeech thee *to* continue the peace and proſperity of theſe Churches, and Kingdomes wherein we live. Preſerve and defend from all evills and dangers, our gracious *King Charles*, *Queen* Mary, *Prince* Charles, and the reſt of the Royall Progeny, together with the religious Princeſſe *Elizabeth* the King onely Sister, with al her Princely iſſue.

Multiply

Multiply their dayes in bliſſe and felicity : and afterwards *crowne* them with everlaſting joy and glory. Bleſſe all our Miniſters and Magiſtrates, with all graces needfull for their places, and governe thou them, that they may governe us in *peace and godlineſſe*. And of thy mercy, *O Lord*, comfort all our brethren that are diſtreſſed, ſicke, or any way comfortleſſe, eſpecially thoſe who are afflicted either with an *evill* Conſcience, becauſe they have ſinned againſt thy *Word*, or for a *good* Conſcience, becauſe they will not ſin againſt thy truth. Make the firſt to know, that not one drop of the bloud of Chriſt was a drop of *vengeance*, but all drops of *grace*, powerfull to procure *pardon*, upon repentance, for the greateſt *ſins* of the chiefeſt ſinner in the World. And for the other, let not, O Lord, thy *long-ſufferance* either too much *diſcourage* them, or too much *encourage* their enemies : but grant them *patience* in ſuffering, and a gracious and ſpeedy deliverance, which way may ſtand beſt with their *comfort* and thy *glory*.

Give every one of us grace, to be alwaies mindful of his laſt end, and to be prepared with faith and repentance, as with a *Wedding garment*, againſt the time that thou ſhalt call for us out of

this sinfull World. And that in the meane while we may so in all things, and above all things, seeke thy *glory*, that when this *mortall* life is ended, we may then be made *partakers* of *immortality*, and life *eternall* in thy most blessed and glorious Kingdome.

These, and all other graces, which thou, O Father, seest to be necessary for us, and for thy whole *Church*, we humbly beg and crave at thy *hands*, concluding this our imperfect prayer in that absolute forme of prayer which Christ himselfe hath taught us, saying:

Our Father which art in Heaven, &c.

After prayer, let every one of thy Houshold (taking in the feare of God, such a breake-fast or refreshing, as is fit) depart: the children *to Schoole, the* servants *to their worke*, every one *to his office, the* Master *and* Mistresse *of the Family to their Callings or to some* honest *exercise for recreation, as they thinke fit.*

The practice of Piety at meales, and the manner of feeding.

BEfore Dinner and Supper, when the *Table* is covered, ponder with *thy selfe* upon these *Meditations*: to work a deeper impression in thy heart, of Gods *fatherly providence* and *goodnesse* towards thee.

Meditations before Dinner and Supper.

1 MEditate, that *Hunger* is like the sickenesse called a *Wolfe*: which if thou doest not feede, will devoure thee, and eate thee up: and that meate and drinke are but as *physicke*, or meanes which God hath ordained, to releeve and cure this *naturall infirmity*, and necessity of man. Vse therefore to eate and to drinke, rather to sustaine and refresh the *weakenesse* of Nature; than to satisfie the sensuality and delights of the flesh. Eate therefore to live, but live not to eate. A *Skavenger*, whose living is to *empty*, is to be preferred before *him* that liveth but to *fill* Privies. There is no service so *base*, as for a man to be a *slave* to his *belly*. The *Apostle* termeth such, *Belly-*

gods. Phil. 3. 19. Therefore we may boldly terme them as the Scripture do other *Idols*, *Gillulim*, Dungie-gods, *Hab.* 2. 18, 19. 2 *Kin.* 17. 12. and no one action (Gods Ordinance excepted) makes a man more to resemble a *Beast*, than eating or drinking, so the *abuse* of eating and drinking, to *surfetting*, *drunkennesse*, and *spewing*, makes a *man* more *vile* than a *Beast*.

2 Meditate on the *omnipotency* of God, who made all these Creatures of *nothing*: of his *wisedome*, who feedeth so many *infinite creatures* thorow the universall World, maintaining all their lives, which he hath given them; which surpasseth the wisedome of all the *Angels* in Heaven: and of his *clemency* and *goodnesse*, in feeding also his *very enemies*.

3 Meditate, how many sorts of creatures, as *Beasts*, *Fish*, and *Fowle*, have lost their lives, to become food to nourish thee: and how *Gods providence* from remote places, hath brought all these *portions* together on thy *Table*, for thy *nourishment*: and how by these dead Creatures hee maintaines thee in health and life.

4 Meditate, that seeing thou hast so many pledges of *Gods* fatherly *bounty*, *goodnesse*, and *mercy* towards *thee*, as there are *dishes* of meate on thy Table:

Oh

Oh ſuffer not in ſuch a place, ſo *gracious a God*, to be abuſed by ſcurrility, ribaldry, or ſwearing: or thy *fellow brother*, by diſgracefull *back-biting*, *taunting*, or *ſlandering*.

5 Meditate, how that thy Maſter *Ieſus Chriſt* did never *eate* any *food*, but *firſt* he bleſſed the creatures, and gave *thankes* to his heavenly Father for the ſame. And after his laſt *Supper*, we reade that *he ſung a Pſalme*. For this was the Commandement of God: *When thou haſt eaten and filled thy ſelfe, thou ſhalt bleſſe the Lord thy God, &c.* This was the practice of the *Prophets*: For, *The people would not eate at their Feaſt, till* Samuell *came to bleſſe their meate.* And, ſaith *Ioel* to Gods people: *You ſhall eate and be ſatisfied, and praiſe the Name of the Lord your God.* This alſo was the practice of the *Apoſtles*. For Saint *Paul* in the Ship, gave *thankes before meate*, in the preſence of all the people that were therein. Imitate thou therefore in ſo *holy* an action, ſo bleſſed a Maſter, and ſo many worthy precedents that have followed him, and gone before thee. It may be, becauſe thou haſt never uſed to give thankes at meales, therefore thou art now aſhamed to beginne. Thinke it no ſhame to doe what *Chriſt did*; but be rather aſhamed that thou haſt

haſt ſo long neglected ſo Chriſtian a duty. And if the *Sonne of God* gave his Father ſuch great thankes for a dinner of *Barley bread, and broyled Fiſh*; what thanke ſhould ſuch a *ſinfull man* as thou art, render unto God, for ſuch *variety of good* and dainty cheere? How many a true Chriſtian would bee glad to fill his belly with the morſels which thou *refuſeſt*, and do *lacke* that which thou *leaveſt*? How *hardly* doe others *labour* for that which they eate, and thou haſt thy foode *provided* for thee, without either *care or labour*! To conclude, if *Pagan Idolaters* at their Feaſts, were accuſtomed to *praiſe* their falſe *gods*: what a ſhame is it for a *Chriſtian* (at his Dinners and Suppers,) not to *praiſe* the *true God, in whom we live, move and have our being*?

6 Meditate, that thy *body*, which thou doeſt now ſo daintily *feed*, muſt bee (thou knoweſt not how ſoone) meate for *Wormes*: *When thou ſhalt ſay to corruption, thou art my Father; and to the Worme, Thou art my Mother, and my Siſter.*

7 Meditate, how that many a *Mans Table is made his Snare*, ſo that through his intemperancy and unthanketulneſſe, the meate which ſhould nouriſh his body, *kils* him with a *ſurfeit*: in ſo much, that more are killed with this

ſnare,

ſnare, than with the *Sword*. And ſeeing that ſince the *Curſe*, the uſe (as of all creatures, ſo likewiſe) of meate and drinke, is unto us *uncleane*, till the ſame be *ſanctified* by the *Word* of God, and *Prayer*: and that *Man* liveth not by *bread onely*, but by the *Word of Gods Ordinance*, and his *bleſſing*, which is called the *Staffe of Bread*: Sit not therfore down to eate, before you pray, and riſe not before you give God *thankes*. Feed to ſuffice *Nature*, yet riſe with an appetite, and remember thy poore Chriſtian *brethren* who ſuffer hunger, and want thoſe *good things* wherewith thou doeſt abound.

Theſe things, or ſome of them premeditated: (if there be not a Samuel *preſent)* lift up with all comely reverence, *thy heart, with thy hands and eyes, unto the* great Creator *and Feeder of all* Creatures: *and before Meate, pray unto him thus:*

Grace before meate.

OMoſt gracious God, and loving Father, who feedeſt all *Creatures* living, which depend upon thy divine *providence*: we beſeech thee *ſanctifie* theſe creatures, which thou haſt ordained for us: give them vertue to nouriſh our

our bodies, in *life* and *health*: and give us grace to receive them *soberly*, and *thankefully*, as from thy hands: that so in the *strength* of these and other thy *blessings*, we may walke in the *uprightnesse* of our hearts, before thy *face* this day and all the dayes of our lives: through Iesus Christ our Lord and onely Saviour, *Amen*.

Or thus.

MOst gracious God, and mercifull Father; we beseech thee *sanctifie* these Creatures to our use: make them *healthfull* to our nourishment, and us *thankefull* for all thy blessings, through Christ our *Lord* and onely Saviour, *Amen*.

Another Grace before Meate.

O Eternall God, *in whom we live, move, and have our being*, we beseech thee blesse unto thy Servants these Creatures, that in the *strength* therof we may live, to the setting forth of thy *praise* and *glory*: through Iesus Christ our Lord and onely Saviour, *Amen*.

After

After every meale, be carefull of thy selfe and family, as Iob *was for himselfe and his Children,* Iob 1. 4. *left that in the cheerefulnesse of eating and drinking, some speech hath slipped out, which might be either offensive to God, or injurious to Man: And therefore with the like comely gesture and reverence give thanks unto God, and pray in this manner.*

BLessed be thy holy Name, O Lord our God, for these thy good benefits, wherewith thou hast so *plentifully* at this time *refreshed* our bodies: O Lord, vouchsafe likewise to *feed* our *soules*, with the *spirituall food* of thy holy *Word*, and *Spirit*, unto life everlasting. Lord defend and save thy whole *Church*: our gracious *King Charles*, the *Queene*, the *Prince* and the rest of their Royall Progeny, with the Lady *Elizabeth* and her issue; Forgive us our *sins*, and unthankfulnesse, passe by our manifold *infirmities*, make us all *mindfull* of our last ends, and of the *reckoning* that we are to make to thee therein. And in the meane while grant unto us health, peace, and truth, in Iesus Christ our Lord, and onely Saviour.

Or thus.

BLeſſed be thy holy Name, O Lord, for theſe thy good benefits, wherewith thou haſt refreſhed us at this time. Lord forgive us all our ſinnes and frailties: ſave and defend thy whole Church, our King, the Queene, and their royall poſterity, and grant us health, peace, and truth, in Chriſt our onely Saviour, *Amen.*

Or thus.

WE give thee thankes (O heavenly Father) for *feeding* our bodies ſo graciouſly with thy good creatures, to this temporall life: beſeeching thee likewiſe to feed our ſoules with thy holy Word, unto life everlaſting. Defend (O Lord) thine univerſall *Church*, the King, Queene, Prince, and the reſt of their royall poſterity, and grant us continuance of thy *grace* and *mercy*, in Chriſt our only Saviour, *Amen*.

The practice of Piety at Evening.

At Evening, when the due time of repairing to rest approacheth, call together againe all thy Family. Reade a Chapter in the same manner, that was prescribed in the morning. Then (in the holy imitation of our Lord, and his Disciples) sing a Psalme. But in singing of Psalmes, either after Supper, or at any other time, observe these Rules.

Rules to be observed in singing of *Psalmes.*

1 BEware of singing *divine Psalmes* for an *ordinary recreation*; as doe men of impure Spirits, who sing holy *Psalmes*, intermingled with prophane *Ballads*. They are *Gods word*, take them not in thy mouth in vaine.

2 Remember to sing *Davids Psalmes*, with *Davids spirit.*

3 Practise Saint *Pauls* rule: *I will sing with the Spirit, but I will sing with the understanding also.*

4 As you *sing*, uncover your *heads*, & behave your selvs in comely reverence,

as

as in the ſight of God, ſinging to God, in Gods owne words: but be ſure that the matter makes more melodie in your harts, than the muſicke in your eares: for the ſinging with a grace in our hearts, is that which the Lord is delighted withall, according to that old Verſe:

Non vox, ſed votum, non muſica chorda, ſed cor;
Non clamans, ſed amans, pſallit in aure Dei.

'Tis not the voice, but vow,
Sound heart, not ſounding ſtring:
True zeale, not outward ſhew,
That in Gods eare doth ring.

5 Thou maiſt, if thou thinke good, ſing all the *Pſalmes* over in order: for all are moſt divine and comfortable. But if thou wilt chooſe ſome ſpeciall *Pſalmes*, as more fit for ſome times, and purpoſes: and ſuch as by the oft uſage, thy people may the *eaſier* commit to memory:

Then ſing,

In the morning, *Pſal.* 3. 5, 16. 22. 144.
In the evening, *Pſal.* 4. 127. 141.
For mercy after a ſinne committed, *Pſal.* 51. 103.

In

In ſickneſſe, or heavineſſe, *Pſal.*6.13. 88.90,91.137.146.

When thou art converted, *Pſal.* 30. 32.

On the Sabbath Day, *Pſal.* 19.92. 95.

In time of joy, *Pſal.* 80. 98. 107. 136.145.

Before Sermon, *Pſal.* 1.12.147. the 1. and 5. *part* of the 119.

After Sermon, any *Pſalme*, which concerneth the chiefe argument of the Sermon.

At the Communion, *Pſal.* 22,23.103. 111.113.

For ſpirituall ſolace, *Pſal.* 15. 19. 25. 46.57.112.116.

After wrong and diſgrace received, *Pſal.*42.69.70.140.144.

After the Pſalme all kneeling downe in reverent manner, as is before deſcribed, let the Father of the Family (or the chiefeſt in his abſence) pray thus.

Evening

Evening Prayer for a Family.

O Eternall God, and moſt gracious *Father*, we thine unworthy Servants, here aſſembled, doe caſt downe our ſelves at the foot-ſtoole of thy grace, acknowledging that we have inherited our *Fathers* corruption, and actually in thought, word, and deed, tranſgreſſed all thy holy Commandements, ſo that in us naturally, there dwelleth nothing that is good: for our hearts are full of ſecret pride, anger, impatience, diſſembling, lying, luſt, vanity, prophaneneſſe, diſtruſt, *too much* love of our ſelves, and the world; *too little* love of thee, and thy kingdome, but empty and voide of faith, love, patience, and every ſpirituall grace. If thou therfore ſhouldeſt but enter into judgement with us, and ſearch out our naturall corruption, and obſerve all the curſed fruits and effects that we have derived from thence: *Sathan* might juſtly challenge us for his *owne*, and we could not expect any thing from thy Majeſtie, but thy wrath and our condemnation, which wee have long agoe deſerved. But, good Father, for *Iejus Chriſt* thy deare Sonnes ſake,

in

in whom onely thou art well pleased, and for the merits of that bitter death and bloudy passion, which wee beleeve that he hath suffered for us: have mercie upon us, pardon and forgive us all our *sinnes*, and free us from the *shame* and confusion which are due unto us for them, that they may never *seaze* upon us to our confusion in this life, nor to our condemnation in the world which is to come. And for as much as thou hast created us to serve *thee*, as *all* other creatures to serve us: so we *beseech* thee inspire thy holy spirit into our hearts, that by his illumination and effectuall working, we may have the inward sight and feeling of our *sinnes* and naturall corruptions, and that we may not be blinded in them through *custome*, as the *Reprobates* are: but that we may more and more loathe them, and be heartily grieved for them, endeavouring by the use of all good meanes to overcome and get out of them. Oh let us *feele* the *power* of *Christs death*, killing sin in our *mortall bodies*; and the *vertue* of his resurrection, raising up our soules to newnesse of life. Convert our hearts, subdue our affections, regenerate our mindes, and purifie our nature; and suffer us not to be drowned in the streame of those filthy vices and sinfull pleasures

ſures of this time, wherewith thouſands are carried head-long to eternall deſtruction: but daily frame us more and more to the likeneſſe of thy Sonne *Ieſus Chriſt*, that in righteouſneſſe and true holineſſe, wee may ſo ſerve and glorifie thee, that living in thy *feare*, and dying in thy *favour*, we may in thine appointed time, attaine to the bleſſed reſurrection of the *juſt*, unto eternall life. In the meane while, O Lord, encreaſe our *faith* in the ſweet promiſes of the Goſpell, and our repentance from dead workes, the aſſurance of our *hope* in thy promiſes, our feare of thy Name, the hatred of all our ſinnes, and our love unto thy children: eſpecially thoſe, whom wee ſhall ſee to ſtand in need of helpe and comfort: That ſo, by the fruits of *pietty*, and a righteous life, we may be aſſured that thy holy Spirit doth dwell in us, and that we are thy Children by *Grace* and *Adoption*. And grant us, good Father, the continuance of health, peace, maintenance and all other outward things: ſo farre forth, as thy Divine wiſdom ſhall think meet and neceſſary for every one of us.

And here, *O Lord*, according to our bounden duty, we confeſſe, that thou haſt beene exceeding mercifull unto us all, in things of this life: but infinitely

nitely more merciſull in the things of a better life: and therefore we doe here from our very ſoules, render unto thee all humble and hearty thankes, for all thy bleſſings and benefits beſtowed upon our ſoules and bodies, acknowledging Thee to bee that *Father of lights, from whom we have received all thoſe good and perfect gifts:* and unto thee alone for them, wee aſcribe to be due, all glory, honour, and praiſe, both now and evermore. But more eſpecially, we praiſe thy divine Majeſtie, for that thou haſt defended us this day from all perils and dangers: ſo that none of thoſe judgments (which our ſinnes have deſerved) have falne upon any one of us. Good Lord, forgive us the ſinnes which this day we have committed againſt thy divine *Majeſtie*, and our *Brethren:* and for Chriſt his ſake, be reconciled unto us for them. And we beſeech thee likewiſe of the ſame thine infinite goodneſſe and mercy, to defend and protect us, and all that belong unto us this night; from all danger, of fire, robbery, terrours of evill Angels, or any other feare of perill, which for our ſinnes might juſtly have falne upon us. And that we may be ſafe *under the ſhadow of thy wings*; we here commend our bodies and ſoules and al that we have,

unto

unto thine Almighty protection. Lord blesse and defend both us and them from all evill. And whilest we sleepe, doe thou, *O Father*, who never slumbrest nor sleepest, watch over thy children, and give a charge to thy *Holy Angels*, to *pitch their Tents* round about our house and dwelling, to guard us from all dangers: That sleeping *with* thee, we may in the next morning be wakened by *thee*, and so being *refreshed* with moderate sleepe, we may be the fitter to set forth thy *glory* in the conscionable duties of our callings.

And we beseech thee, O Lord, to be mercifull likewise to thy whole Church, and to continue the tranquillity of these Kingdomes wherein wee live, turning from us those plagues which the crying sins of this Nation doe cry for.

Preserve our Religious K. *Charles*, from all dangers and *conspiracies*; blesse his royall Queene, the noble Prince, with the rest of their royall Progeny; the gracious Princesse *Elizabeth*, with her issue: blesse all our Magistrates and Ministers, all that feare thee, and call upon thy Name, all our Christian brethren and sisters, that suffer sickness, or any other affliction or misery, especially those, who any where doe suffer persecution

for

for the testimony of thy holy *Gospell*. Grant them patience to beare thy crosse; and deliverance when and which way it shall seeme best to thy divine wisdome. And Lord, suffer us never to forget our last ends, & those *reckonings*, which then we must render unto thee. In health and prosperity, make us mindfull of sicknesse, and of the evill day that is behind, that these things may not overtake us as a snare, but that we may in good measure, like wise *Virgins*, be found prepared for the comming of *Christ*, the sweet *Bridegroome* of our soules. And now, oh Lord, most holy and just, we confesse that there is no cause why thou (who art so much displeased with sin) shouldest heare the *prayer* of sinners, but for his sake only who suffered for sin and sinned not. In the onely mediation therefore of thine *eternall Sonne Iesus* our Lord and Saviour, we humbly beg these, and all other graces which thou knowest to be needfull for us, shutting up these our *imperfect* requests, in that most holy prayer, which *Christ himself* hath taught us to say unto thee, *Our Father, &c.*

Thy grace, O Lord Iesus Christ, thy love O heavenly Father; thy comfort and consolation, O holy & blessed Spirit, be with us and remaine with us this night & for ever. Amen.

Then saluting one another, as le commeth *Christians*, who are the ve*sels of grace*, and *Temples* of the ho *Ghost*, let them in the feare of God d part every one to his rest: using so of the former private meditations f evening.

Thus farre of the *Housholders* publi *Practice of piety*, with his Family, ev ry day. Now followeth his *Practi of piety* with the Church, on the Sab bath day.

Meditations of the true manner of practising piety on the Sabbath Day.

ALmighty God will have himsel worshipped, not onely in a pri vate manner, by private persons an families. but also in a more publik sort, of all the godly joyned togethe in a visible *Church*: that by this mean he may be knowne not onely to be *God* and *Lord* of every *singular* per son; but also of the Creatures of th *whole universall* world.

Quest. But why doe not we *Christi ans*, under the New, keepe the *Sab bath* on the same seventh day, wher on it was kept under the *Old Testa ment?*

I anſwer. becauſe that our *Lord Ie-*
s, who is the *Lord* of the *Sabbath*,
nd whom the Law it ſelfe commands
s to heare, did alter it from that ſe-
enth day, to this firſt day of the
Weeke, whereon wee keepe the *Sab-*
ath. For the holy Euangeliſt notes:
hat our Lord came into the middeſt
of the holy aſſembly, on the two firſt
dayes of the two weekes immediately
following his Reſurrection, and then
bleſſed the Church, *breathed* on the
Apoſtles the *Holy Ghoſt*, and gave
them the miniſteriall keyes, and pow-
er of binding and remitting ſins. And
ſo it is moſt probable he did in a *ſo-*
lemne manner *every firſt day* of the
week, during the forty dayes he conti-
nued on earth, between his *Reſurrection*
and *Aſcenſion* (for the fiftieth day af-
ter, being the firſt *day* of the weeke,
the Apoſtles were aſſembled) during
which time, he gave commandemens
unto the Apoſtles, and *ſpake unto them*
thoſe things which appertaine unto the
Kingdome of God, that is, inſtructed
them how they ſhould thorowout the
Churches (which were to be conver-
ted) change the *Sabbath* to the *Lords*
day: the bodily ſacrifices of beaſts, to
the ſpirituall *ſacrifices* of *praiſe*, *prayer*,
and *contrite hearts*; the Leviticall
prieſthood of the Law, to the *Chriſtian*

Ministery of the Gospell: the Jewish *Temples* and *Synagogues*, to *Churches* and *Oratories*: the *Old* Sacraments of *Circumcision* and *Passeover* to *Baptisme* and the *Lords Supper*, &c. as may appeare by the like phrase *Acts* 19. 8. and *Acts* 28. 23. *Col.* 4. 11. put for the whole sum of *Pauls* Doctrine, by which was wrought all these changes, where it tooke effect. So that as CHRIST was forty dayes instructing *Moses* in *Sinai*, what he should teach, & how he should rule the Church under the Law: so he continued forty days teaching his Disciples in *Sion* what they should preach, and how they should governe the Church under the Gospell. And seeing it is manifest, that within those forty dayes, *Christ* appointed what Ministers should teach, and how they should governe his Church to the Worlds end, it is not to be doubted, but that within those forty dayes, he likewise ordained, on what day they should keep their *Sabbath*, & ordinarily doe the workes of their Ministery, especially seeing that under the Old Testament, God shewed himself as carefull, both by his morall and Ceremoniall Law, to prescribe the *time*, as well as the matter of his worship. Neither is it a thing to be omitted, that the Lord who hath times and

seasons

ſeaſons in his own *power*, appointed this firſt day of the week, to be the very *day* wherein hee ſent downe from heaven the holy Ghoſt upon the Apoſtles, ſo that upon that *day*, they firſt began, and ever after continued the publike exerciſing of their Miniſtery, in preaching the Word, adminiſtration of the Sacraments, & looſing of the ſins of *penitent* ſinners. On theſe and the like grounds, *Athanaſius* affirmeth, that the Sabbath was changed by the Lord himſelfe.

As therefore our *Communion* is termed the Lords Supper, becauſe it was inſtituted of the Lord, for the remembrance of his death: ſo the Chriſtian Sabbath is called the *Lords Day*, becauſe it was ordained of the *Lord*, for the memoriall of his reſurrection. And as the Name of the *Lord* honoureth the *one*, ſo doth it the other. And as the Lord of the Sabbath, by his royall prerogative, and *tranſcendent* authority, could; ſo he had alſo reaſon to change the holy Sabbath from the ſeventh day to *this*, whereon we keepe it. For, as concerning that ſeventh day, which followed the ſixe dayes, wherein God finiſhed the creation; there was no ſuch preciſe inſtitution, or neceſſity of ſanctifying it perpetually, but ſuch, as by the ſame authority, or upon greater *reaſon & occaſion*, it might

very well be changed and altered unto ſome other ſeventh day. For the Commandement doth not ſay, Remember to keepe holy *the ſeventh day, next following the ſixth day of the creation*, or this, or that *ſeventh* day: but indefinitely, remember that thou keepe holy a *ſeventh Day*. And to ſpeake properly, as we take a day for the diſtinction of time, called either a day *naturall*, conſiſting of twenty foure houres; or a day *artificiall*, conſiſting of twelve houres, from Sun-riſing to Sun-ſetting: and withall conſider the Sunne ſtanding ſtill at noone, in *Ioſhuah's* time, the ſpace of a whole day: and the Sunne *going backe* tenne degrees (*viz.* five houres, almoſt halfe an artificiall day) in *Ezechias* time: the *Iewes* themſelves could not keep their Sabbath upon that *preciſe* and *juſt diſtinction of time*, called at the firſt, the ſeventh day from the Creation.

Adde hereunto, that in reſpect of the diverſity of *Meridians*, and the *unequall riſing* and *ſetting* of the Sun, every day varieth in ſome places a *quarter*, in ſome *halfe*, in other a *whole day*. Therefore the Iewiſh *ſeventh* day, cannot preciſely be kept at the *ſame inſtant* of time, every where in the World.

Now, our Lord *Ieſus having authority*,

ty, as *Lord* over the *Sabbath*, had likewise now farre greater reason and occasion to translate the Sabbath from the *Iewish* seventh day, unto the seventh day, whereon Christians doe keepe the Sabbath.

1 Because, that by his *resurrection* from the dead, there is wrought a new *spirituall creation of the world*: without which all the Sonnes of *Adam* had beene turned to everlasting destruction, and all the workes of the first creation had ministred no *consolation* unto us.

2 And in respect of this new spirituall creation, the Scripture saith, that *Old things are passed away, and all things are become new*: *new* creatures, *new* people, *new* men, *new* knowledge, *New* Testament, *new* Commandements, *new* names, *new* way, *new* song, *new* garment, *new* wine, *new* vessels, *new* Ierusalem, *new* Heaven, and *new* Earth. And therefore of necessity there must be instead of the old, a *new* Sabbath day, to honour and praise our Redeemer, and to meditate upon the worke of our redemption, and to shew the *new* change of the Old Testament.

3 Because that on this day *Christ rested* from all his sufferings of his *Passion*, and finished the glorious worke of our *Redemption*. If therefore the *finishing*

ſhing of the worke of the *firſt creation*, whereby God mightily manifeſted himſelfe unto his creature, deſerveda Sabbath for to ſolemnize the memoriall of ſo great a worke, to the honour of the worker, and therefore calls it *mine holy day*: much more doth the *new creation* of the World, effected by the reſurrection of Chriſt (*whereby he mightily declared himſelfe to be the Son of God*) deſerve a Sabbath for the perpetuall commemoration thereof, to the honour of *Chriſt*, and therefore worthily called *the Lords Day*. For as the deliverance out of the captivity of *Babylon*, being greater, tooke away the name from the deliverance out of the *bondage of Egypt*: ſo the *day* whereon *Chriſt* finiſhed the *redemption* of the world, did *more* juſtly deſerve to have the Sabbath kept on it, than on that day, wherein God ceaſed from creating the world. As therefore in the *Creation*, the *firſt day* wherein it was finiſhed, was *conſecrated* for a *Sabbath*: ſo in the time of *Redemption*, the firſt day wherein it was perfected, muſt be dedicated to a holy reſt: but ſtill a *ſeventh day* kept, according to Gods morall Commandement. The *Iewes* kept the laſt day of the Weeke, beginning their Sabbath with the *Night*, when *God* reſted:

sted: but Christians honour the Lord *better*, on the *first* day of the *weeke*, beginning the Sabbath with the *day*, when the Lord *arose*. They kept their Sabbath in remembrance of the Worlds creation: but *Christians* celebrate it in *memoriall* of the worlds *Redemption*: yea, the *Lords* Day, being the *first* of the *Creation* and *Redemption*, puts us in minde both of the making of the *old*, and redeeming of the *new* world.

As therefore under the *Old Testament*, God, by the *glory* consisting of *seven Lamps*, *seven branches*, &c. put them in remembrance of the *Creation*, *light*, *and Sabbaths rest*: So under the *New Testament*, *Christ*, *the true Light of the World*, approacheth in the *midst of the Lamps*, *and seven golden Candlesticks*, to put us in minde to honour our redeemer, in the *light* of the *Gospell*, on the *Lords seventh day of rest*. And seeing the *Redemption*, both for *might and mercy*, so farre exceedeth the Creation; it stood with great reason, that the *greater* worke should carry the *honour* of the day. Neither doth the *honourable* title of the *Lords day* diminish the glory of the Sabbath: but rather being added, *augments* the *dignity* thereof: as the name *Israel*, added unto *Iacob*, made the Patriarch the more *renowned*.

The reason taken from the example of *Gods resting*: from the *worke* of the *Creation* of the *world*, continued in force, till the *Sonne* of *God ceased* from the *worke* of the *Redemption* of the *world*, and then the former gave place to the latter.

4 Because it was foretold in the *Old Testament*, that the *Sabbath* should be kept (under the *New Testament*) on the *first day* of the weeke.

For first, in the 110. *Psalme*, which is a Prophecie of Christ, and his kingdome; it is plainly foretold, that there should be a *solemne day of Assembling, wherein all Christs people should willingly come together in the beauty of holinesse.* In so much, that *no raine* of (peace) *shall be upon those Families, that in that Feast will not goe up to Ierusalem*, (the Church) *to worship the King, the Lord of Hosts.* Now on what day this holy Feast, and *Assembly* should be kept, *David* sheweth plainely, in *Psal.* 118. which was a Propheſie of *Christ*, as appeares. *Mat.* 21.42. *Acts* 4.11. *Eph.*2.20. as also by the consent of all the *Iewes*, as *Hierome witnesseth.* For shewing, how *Christ* by his ignominious death shold be as a *stone rejected of the Builders, or chiefe Rulers of Iudea, and yet by his glorious resurrection, shall become the*

chiefe

chiefe ſtone of the corner: he wiſheth the *whole Church* to keepe holy that day, whereupon Chriſt ſhould effect this wonderfull worke: ſaying, *This is the day which the Lord hath made, let us rejoyce and be glad in it.* And ſeeing that upon this day, that which *Peter* ſaith of *Chriſt*, appeareth to be true, *That God made him both Lord, and Chriſt, Acts* 2.36. The efore the whole Church under the *New Teſtament*, muſt celebrate the *Day of Chriſts reſurrection. Rabbi Bachay* alſo ſaw by the fall of *Adam* on the ſixth day, that on the ſame day, *the Meſſias ſhould finiſh the work of Mans Redemption.* And alluding to the ſpeech of *Boaz* to *Ruth, ſleepe unto the morning*, that *Meſſias* ſhould reſt in his grave all their Sabbath Day. And he gathereth from that ſpeech, *Geneſis* 1. on the firſt day, *Let there be light*; that the *Meſſias* ſhould riſe on the firſt day of *the weeke*, from death to life, and cauſe the ſpirituall light of the Goſpell to enlighten the world, that lay in the ſhadow of *darkeneſſe* and death. The Hebrew Author of the Booke, called *Sedar, Olam, Rabba, cap.* 7. recordeth many memorable things, which were done upon the firſt day of the weeke, as ſo many types, that the chiefe worſhip of GOD ſhould (under

der the *New Testament*) be celebrated upon this Day. As, that *on this Day the cloud of Gods Majestie first sate upon his people.* Aaron *and his children, first executed their Priest-hood. God first solemnely blessed his people. The Princes of his people first offered publikely unto God. The first day, wherein fire descended from Heaven. The first day of the world,* of the *yeere,* of the *moneth,* of the *weeke, &c.* All shadowing that it should be the first and chiefe Holy-day of the *New Testament.* Saint *Augustine* proveth by diverse places, and reasons, out of the holy Scripture, that *the Fathers, and all the holy Prophets under the old Testament, did foresee and know, that our Lords day was shadow'd by their eighth day of Circumcision.* And *that the Sabbath should bee changed from the seventh day, to the eighth, or first day of the weeke.* And *Iunius* out of *Cyprian* saith, that *Circumcision was commanded on the eighth day, as a Sacrament of the eighth day, when Christ should rise from the dead.* The *Councell Foro-Iulienſe* affirmes, that *Esay* prophecied *of the keeping of the Sabbath upon the first day of the weeke.* If this Mystery was so cleerely seene by the Fathers, under the shadowes of the *Old Testament*: sure, the god of this world hath deepely blinded their

mindes,

minds, who cannot see the truth thereof, under the shining light of the Gospell. Therefore this change of the Sabbath *day*, under the *New*, was nothing but a fulfilling of that which was prefigured and fore-prophesied under the *Old Testament*.

5 According to their Lords minde and Commandement, and the direction of the holy Ghost (which alway assisted them in their *Ministeriall* office) the Apostles in all the Christian Churches (which they planted) *ordained*, that the Christians should keepe the holy Sabbath, upon that seventh day, which is the *first day of the weeke*; *concerning the gathering for the Saints, as I have ordained in the Churches of* Galatia, *so doe ye also. Every first day of the weeke, &c. when ye come together in the Church* (being the Lords day) *to eate the Lords supper, to remember and shew the Lords death till he come, &c.* In which words, note:

1 That the *Apostles ordained* this day to be kept holy: therefore a divine institution.

2 That that day is named the first day of the weeke: therefore not the *Iewish* seventh, or any other.

3 *Every first day of the weeke*: which sheweth a perpetuity.

4 That it was ordained in the *Churches*

chez of Galatia as well as of *Corinth*, and he ſetled *one uniforme order* in all the *Churches* of the Saints: therefore it was univerſall.

5 That the exerciſes of this day, were *collections* for the poore (which appeares by *Acts* 2. 42. and *Iuſtin Martyrs* teſtimony, *Apolog.* 2.) which were gathered in the holy Aſſembly after prayers, *Preaching* of the Word, and *Adminiſtration* of the Sacrament: therefore it was ſpirituall.

6 That he will have the *collection* (though neceſſary,) removed, againſt his comming, leſt it ſhould hinder his preaching: but not their holy meeting on the Lords Day; for it was the time ordained for the publike worſhip of the Lord, which argueth a neceſſity.

And in the ſame Epiſtle Saint *Paul* proteſteth that hee delivered them *none other* Ordinance, or Doctrine, but *what he had received of the Lord.* In ſo much that he chargeth them, that *If any man thinke himſelfe to be a Prophet, or ſpirituall, let him acknowledge, that the things that I write unto you, are the Commandements of the Lord.* But he wrote unto them, and ordained among them to keepe their Sabbath on the *firſt day* of the weeke: therefore to keepe the Sabbath on *that day*, is the very Commandement

of

of the Lord. And how can he be either a true Prophet, or have any grace of Gods Spirit in his heart, who seeing so cleerely the Lords Day to have beene instituted and ordained by the Apostles, will not acknowledge the keeping holy of the *Lords Day*, to be a *Commandement* of the Lord? The *Iewes* confesse this *change* of the Sabbath, to have beene made by the Apostle *Peter*, *Alphonsus in Dialog. contra Iudaeos, Tit.* 12. They are therefore more blind and sottish than the *Iewes*, who prophanely deny it.

At *Troas* likewise S. *Paul*, together with seven of the *chiefe* Evangelists of the Church, *Sopater*, *Aristarchus*, *Secundus*, *Gaius*, *Timothens*, *Tichicus*, and *Trophimus*, and all the Christians that were there, kept the holy Sabbath on the *first* day of the weeke, in praying, preaching, and receiving the *Lords Supper*.

And as it is a thing to be noted, that *Luke* saith not, that the Disciples were sent for to heare *Paul* preach, but the *Disciples being come together to breake bread upon the first day of the week*, that is, to be partakers of the holy Communion, at what time the Lords death was, by the preaching of the word, shewed, 1. *Cor.* 11. 26. *Paul preached unto them, &c.* And that none kept those

those meetings but Christians, who only are called Disciples, *Acts* 11. 26. But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to go on their Sabbath *day*, to the place where the Iewes and their Proselytes were wont to pray, and there preached unto them, *Acts* 16. 12, 13. So that it is as cleere as the Sunne, that it was the Christians usuall manner, to passe over the *Iewish* seventh day, and to keepe the Sabbath, and their holy meetings on the *first* day of the weeke. And why doth S. *Iohn* call this the Lords Day, but because it was a day knowne to be generally kept holy, to the honour of the Lord *Iesus* (who rose from *death* to *life* upon *that day*) throughout all the Churches which the Apostles planted? Which S. *Iohn* calleth the *Lords Day*; the rather to stir up Christians to a thankefull remembrance of their redemption, by *Christ* his resurrection from the dead. And with the day, the *blessing* of the Sabbath is likewise translated to the *Lords Day*, because that al the *Sanctification* belonging to this *new world*, is in *Christ*; and from him conveighed to Christians. And because there cannot *come* a *greater* Authority, than that of *Christ* and his *Apostles*: nor the like cause, as the *new creation* of the World: therefore

fore the Sabbath can never be altered from *this* day, to any *other*, whileſt this world laſteth. Adde hereunto, how the *Scripture* noteth, that in the *firſt planting* and *ſetling* of the *Church*, nothing was done, but by the ſpeciall *order* and *direction* of the *Apoſtles*, 1 *Cor.* 11.34. 1 *Cor.* 14.36,37. *Tit.* 1.5. *Acts* 15.6,24. and the *Apoſtles* did nothing but what they had warrant for from Chriſt, 1 *Cor.* 11.23.

To ſanctifie then the *Sabbath* on the *ſeventh Day*, is not a ceremoniall Law *abrogated*: but the Morall and perpetuall Law of God *perfected*. So that the ſame *perpetuall* Commandement, which *bound* the *Iewes* to keepe the Sabbath on that ſeventh day, to celebrate the *Worlds creation*, *binds Chriſtians* to ſolemnize the Sabbath, on this *ſeventh day*, in *memoriall* of the *Worlds redemption*: for the fourth *Commandement*, being a *morall Law*, requireth a *ſeventh day*, to be kept holy for ever. And the *Morality* of this, as of the reſt of the Commandements, is *more religiouſly* to be kept of us under the *Goſpell*, than of the *Iewes* under the *Law*, by how much we (in baptiſme) have made a more *ſpeciall covenant* with God, to keepe his Commandements: and *God* hath covenanted with us, to free us from the

curſe,

ourse, and to assist us with his *Spirit*, to keep his Lawes. And that this Commandement of the Sabbath (as well as the other nine) is *Morall* and *perpetuall*, may plainly appeare by these reasons.

Tenne reasons, demonstrating the Commandement of the Sabbath to be morall.

1 BEcause all the reasons of this *Commandement*, are morall and perpetuall: And God hath *bound* us to the obedience of his *Commandement*, with more forcible reasons than to any of the rest. First, because he did fore-see, that irreligious men would either more carelesly neglect, or more boldly breake this *Commandement*, than any other. Secondly, because that in the practise of this Commandement, the *keeping* of all the other consisteth: which makes God so often complaine, that all his *worship* is neglected or overthrowne, when the *Sabbath* is either *neglected* or *transgressed*. It would make a man amazed (saith Mr. *Calvin*) to consider how oft, and with what *zeale and protestation*, God requireth all (that will be his *people*) to sanctifie the *seventh day*: Yea, how the

the *God of mercy*, *mercilesly* punisheth the breach of this Commandement with cruell death: as though it were the summe of his whole honour and service.

And it is certaine, that hee who makes no conscience to breake the *Sabbath*, will not (to serve his turne) make any conscience to breake any of the other Commandements, so hee may doe it without *discredit* of his reputation, or *danger* of mans Law. Therefore *God* placed this *Commandement* in the *midst* of the two Tables, because the keeping of it, is the best helpe to the keeping of all the rest. The *conscionable* keeping of the Sabbath, is the *Mother* of all Religion, and good discipline in the Church. Take away the Sabbath, and let every Man serve God when he listeth, and what will shortly become of *Religion*, and that *peace* and *order*, which God wil have to be kept in *his Church*? *The Sabbath day is Gods market day* for the weekes provision, wherein he will have us to come unto him, and *buy of him without silver or money*, the *Bread* of Angels, and *Water* of life, the *Wine* of the Sacraments, and *Milke* of the *Word* to feed our soules: *tried gold*, to enrich our Faith: precious *eye-salve*, to heale our spiri-

tuall

mall blindneſſe : and the *white raiment* of Chriſts Righteouſneſſe, to cover our filthy nakedneſſe. He is not *farre from* true *piety*, who makes conſcience to keepe the *Sabbath* Day : but he who can *diſpenſe* with his conſcience to *breake* the Sabbath, for his owne profit or pleaſure, his *heart* never yet felt, what either the *feare* of God, or true religion meaneth. For, of this *Commandement* may that ſpeech of S. *Iames* be verified; *He that faileth of one, is guilty of all.* Seeing therefore, that *God* hath *fenced* this Commandement with ſo many *morall* reaſons; it is evident, that the Commandement it ſelfe is *morall.*

2 Becauſe it was commanded of *God* to *Adam* in his *innocency* : whileſt (holding his happineſſe, not by Faith in Chriſts *merits*, but by obedience to *Gods Law*) he *needed* no Ceremony, ſhadowing the Redemption of Chriſt. A Sabbath therefore of a *ſeventh day* cannot be ſimply a ceremonie, but an Eſſentiall part of Gods worſhip, enjoyned unto Man, when there was but one condition of al men. And if it was neceſſary for our *firſt parents* to have a *Sabbath Day*, to ſerve *God* in their perfection; much more need their poſterity to keepe the *Sabbath* in the ſtate of their *corruption.*

And

And seeing God *himselfe* kept this day *holy*, how can that man be holy, that doth wilfully prophane it?

3 Because it is one of the Commandements which God spake with his owne mouth, and twice wrote with his *owne* fingers in Tables of stone, to signifie their authority and perpetuity. All that God wrote, were *morall* and *perpetuall* Commandements, and those are reckoned tenne in number. If this were now but an abrogated Ceremonie, then there were but *nine Commandements*. The Ceremoniall that were to be *abrogated by Christ*, were written all by *Moses*: But this of the Sabbath, with the other nine, written by God himselfe, were put into the Arke, where no ceremoniall Law was put: to shew that they should be the perpetuall Rules of the Church, yet such as none could perfectly fulfill and keepe, but onely Christ.

4 Because Christ professeth, *that he came not to destroy the morall Law*: and that the *least* of them should not be *abrogated* in his Kingdome of the *New Testament*. Insomuch, that *whosoever breaketh one of the least of these tenne Commandements, and teacheth men so*, he should *be called the least in the Kingdome of Heaven*: that is, hee should have no place in his Church.

Now

Now the Morall Law commandeth one *day* of ſeven to bee perpetually kept a holy Sabbath. And Chriſt himſelfe *expreſly mentioned* the keeping of a Sabbath among his Chriſtians, at the deſtruction of *Ieruſalem*, about 42. yeeres after his Reſurrection. By which time, all the *Moſaicall* ceremonies (except eating of bloud and things ſtrangled) were by a publike Decree of all the Apoſtles *quite abroliſhed*, and abrogated in Chriſtian Churches. And therefore Chriſt admoniſhed his Diſciples, *to pray that their flight be not in the winter, nor on the Sabbath day*. Not in the Winter, for that (by reaſon of the foulenesſe of the wayes and weather) their flight ſhould be more *painefull* and *troubleſome* unto them: not upon the *Sabbath*, becauſe it would be more *grievous* to their hearts, to ſpend that *day* in toyling to ſave their *lives*, which the Lord had commanded to be ſpent in *holy exerciſes*, to comfort their *ſoules*. Now if the ſanctifying of the Sabbath, on this day, had beene but *ceremoniall*; it had beene no griefe to have fled on *this Day*, no more than on any other day of the weeke. But in that *Chriſt* doth tender ſo much this feare and griefe of being driven to *flie on the Sabbath day*; and therefore wiſheth his

his to pray unto God, to *prevent such* an occasion: he plainely *demonstrates*, that the observation of the Sabbath is no abrogated ceremony, but a morall Commandement confirmed and established by Christ among Christians. If you would know the day whereupon Christ appointed Christians to keep the *Sabbath*, S. *Iohn* will tell you that it was on the *Lords day*, *Apoc.* 1.10. if you wil know on what *day* of the *week* that was, S. *Paul* will tell you, that it was on every first *day* of the Weeke, 1 *Cor.* 16.1.

As *Christ* admonished, so *Christians* pray; and according to their prayers, God (a little before the warres began) *warned* by an *Oracle*, all the *Christians in Ierusalem*, to depart thence and to goe to *Pella*, a little towne beyond *Iordan*: and so to escape the wrath of God, that should fall upon the Citie and Nation. If then a *Christian* should not, without *griefe of heart*, flie for the *safety* of his life, on the *Lords Day*, with what joy or comfort can a true Christian *neglect* the holy *exercises* of Gods worship in the Church, to spend the greatest part of the *Lords Day*, in prophane and carnall sports, or servile labour? And seeing the *destruction* of *Ierusalem* was both a *type*, and an assurance of the destruction of the

World:

World: who seeth not, but that the holy Sabbath must continue till the very end of the world?

5 Because that all the *Ceremoniall* Law was injoyned to the *Iewes* only, and not to the *Gentiles*: but this Commandement of the holy Sabbath, (as Matrimony) was instituted of *God*, in the state of *innocencie*, when there was but one *state* of all men, and therefore enjoyned to the *Gentiles*, as well as the *Iewes*. So that all *Magistrates* and *Housholders* were commanded to constraine all *strangers*, (as well as their owne *Subjects* and *Family*) to observe the holy *Sabbath*, as appeares by the fourth Commandement, and practice of *Nehemiah*. All the ceremonies were a *partition-wall* to separate *Iewes* and *Gentiles*. But seeing the *Gentiles* are bound to keepe this Commandement as well as the *Iewes*, it is evident that it is no *Iewish* ceremony. And seeing the same authority is for the *Sabbath*, that is for *mariage*, a man may as well say, that *mariage* is but a ceremoniall Law, as the *Sabbath*. And *remember* that whereas *mariage* is termed but once the covenant of *God*, because instituted by *God* in the *beginning*: the Sabbath is *every where called* the *Sabbath of the Lord thy God*, because ordained by *God in the beginning*,

both

both of *time, state,* and *perpetuity*? therefore not ceremoniall.

The *corruption* of our Nature found in the *manifest opposition* of *wicked men,* and in the *secret unwillingnesse* of *good men* to sanctifie *sincerely* the Sabbath, sufficiently demonstrateth, that the Commandement of the Sabbath is *Spirituall* and *Morall.*

7 Because that as God by a *perpetuall Decree* made the Sunne, the Moone, and other Lights in the firmament of Heaven, not onely to divide the *day from the night,* but also to be for *Signes,* and for *Seasons,* and for *dayes* & for *yeeres:* so he ordained in the *Church* on earth, the holy Sabbath to be not onely the *appointed season,* for his solemne worship: but also the perpetuall *rule and measure of time.* So that as 7. dayes make a *weeke,* 4. *weeks* a *moneth,* twelve *moneths* a *yeere:* so *seven yeeres* make a Sabbath *of yeares*; seven Sabbaths *of yeares* a *Iubilee,* or 80. *Iubilees,* or 4000. yeers, or after *Ezechiel,* 4000. Cubits, the whole time of the *Old Testament,* till Christ by his *Baptisme* and *Preaching,* began the state of the *New Testament.* Neither can I heere passe over without admiration, how the Sacrament of *Circumcision* continued in the Church 39. *Iubilees,* from *Abraham,* to whom it was first given, unto

the *Baptisme* of *Christ* in *Iordan*, which was just so many *Iubilees* (after *Bucholcerus* accompt) as the World had continued before, from *Adam*, to the birth of *Abraham*. *Moses* began his Ministery in the eighty yeare of his age. Christ enters upon his office in the eighty *Iubilee* of the world's age. *Ioseph* was thirty yeares old when he began to rule over *Egypt*, *Gen.* 41. 46. and the *Levites* began to serve in the Tabernacle at thirty yeares old: So Christ likewise, to answer these figures, began his Ministery in the thirtieth *Iubilee* of *Moses*, and when he began to be thirty yeares of age, *Luke* 3. 23. in the midst of *Daniels* last weeke: and so (continuing his Ministery on earth three yeares and a halfe) finished our Redemption, and *Daniels* period, by his *innocent death* upon the Crosse. The most of all the great Alterations, and strange Accidents, which fell out in the *Church*, came to passe either in a *Sabbatical* yeare, or in a yeare of *Iubilee*. For example:

The seventy weekes of *Daniel* beginning the *first yeare of Cyrus*, and the 3439. yeare of the world, containe so many yeares, as the World did weekes of yeares unto that time: and so many weekes of yeares, as the world had

had lasted *Iubilees*. *Daniels* seventy weekes of yeeres, contained foure hundred and 90. single yeeres; the world before that time, 490. weekes of of *Sabbaths* of yeeres. *Daniels* period 70. weekes, the worlds 70. *Iubiles*: So that to comfort the Church for their 70. yeares Captivity, which they had now according to *Ieremies* Prophesie, endured in *Babylon*. *Gabriel* tels *Daniel*, that at the end of 70. *weekes* or *Sabbaths of yeeres*, that is, 70. times 7. yeares, or 490. yeares, their eternall redemption from hell, should be effected by the death of Christ, as sure as they were now redeemed from the captivity of *Babylon*. This period of *Daniel*, containing 70. *Sabbaths*, or 10. *Iubilees* of yeeres, began at the *first liberty*, granted the *Iewes* by *Cyrus*, in the first yeare of his raigne over the *Babylonians*, mentioned, *Hez*. 1. 1. and ends justly at the time that Christ dyed upon the Crosse. From the death of Christ, or the last end of *Daniels* weekes, to the seventy and one yeere of *Christ*, the world is measured by seven *seales*, or seven *Sabbaths* of yeeres, making one compleate *Iubilee*. From the end of those seven *seales*, the world is measured to her end by 7. *Trumpets*, each containing 245. yeeres (as some conjecture, about 440. yeeres hence;

the truth will appeare:) *Enoch*, the s
venth from *Adam*, having lived
many yeeres, as there are dayes in
yeere, 365. was translated of G O D
a Sabbaticall yeere. *Moses* the seven
from *Abraham*, as another Enoc
is buried of God, but borne in a Sabb
ticall yeere of the world, 2373. and
the 777. yeere since the flood (a
Broughtons computation) is saved, a
new *Noah* in a Keede *Arke*, and liveth
Builder of the Church: so long as No
was building the *Arke*, 120. yeere
The promise was made to *Abraham*
a Sabbaticall yeare, being the 2023
the world. The sixth yeare of *Iosua*
beeing 2500. yeeres from the Creat
of the world, wherin the land was po
sessed, and divided among the Chil
dren of *Israel*, was a Sabbaticall yeere
and the 50. *Iubilee* from the Creati
of the world. At this yeere *Moses* be
gins his *Iubilee*, by which (as with
chaine of 30. linkes) hee tyeth th
gaining of *Canaans possession* to the I
raelites by *Iosuah*; to the opening
the *Kingdom of heaven* to all beleeve
by *Iesus*. And so carryeth the Churc
of the Iewes by a joyfull streame of I
bilees from the *Type* to the *substance*
from *Canaan* to *heaven*, from *Iosua*
to *Iesus*. For Christ at the end of *Mose*
thirty *Iubilees*, and the beginning
the

e 30. yeere of his age, at his Bap-
me *openeth heaven*, and gives the
ereſt viſion of the bleſſed *Trinity*,
at was ſeene ſince the world began.
nd by the ſilver *trumpet* of his *Go-*
ell, proclaimes, according to the Pro-
heſie of *Eſay*, eternall Redemption to
ll that repent, and beleeve in him.

And the yeere of our Saviour
hriſts birth, beeing the 3948 of the
orld, was at the end of a *Sabbaticall*
eere; and the 564. *Septenary* of the
World. *Moſes* maketh the common
ge of all men, to be *ten times ſeven*,
Pſalme 90. and every ſeventh yeere
ommonly produceth ſome notable
hange or accident in mans life. And
no wonder, for as *Hippocrates* affirm-
eth, that a childe in his mother's
wombe, on the ſeventh day of his *con-*
ception, hath *all his members* finiſhed,
and from that day groweth to the per-
fection of *birth*: which is alwayes ei-
ther the 9. or 7. moneth. At *ſeven*
yeares old, the childe *caſts his teeth*, and
receives new. And every *ſeventh yeere*
after, there is ſome alteration or chang
in mans life, eſpecially at nine times
ſeven, the *Climacterick* yeere, which
by experience is found to have beene
fatall to many of thoſe learned men,
who have beene the chiefeſt lights of
the World. And if they eſcaped that

yeere, yet moſt of them have departed this life in a *ſeptenary yeere*: *Lamech* dyed in the yeare of his life, 777. *Methuſalem*, the longeſt liver of the ſons of men, dyed, when he began to enter his 900. and 70. yeare. *Abraham* dyed, when he had lived 25. times 7. yeares. *Iacob* when he had lived 21. times 7. yeares. *David*, after he had lived 10. times 7. yeares. So did *Galen*, ſo did *Petrarch*, who (as *Bodin* noteth) dyed on the ſame day of the yeare that he was borne: ſo did the Maiden *Queene Elizabeth*, of bleſſed and never-dying memory, who came into this world, the *Eve of the Nativity of the bleſſed Virgin Mary*: and went out of this world on the *Eve of the Annunciation of the Virgin Mary*. *Hippocrates* dyed in his 15. *ſeptenarie*. *Hierom*, and *Iſocrates*, in their 13. *Plinie*, *Bartolus*, and *Caſar*, in their 8. *ſeptenary*. And *Iohannes de temporibus*, who lived 361. yeares, dyed in the 53. *ſeptenary* of his life. The like might be obſerved of innumerable others. And indeed the whole life of *a man* is meaſured by the *Sabbath*: for how many yeares ſoever a man liveth here, yet his life is but a life of *ſeven dayes* multiplied: ſo that in the number of ſeven there is a myſticall perfection, which our underſtanding cannot attaine unto.

All

All which *Divine* diſpoſition of admirable things, ſo oft by ſevens, call upon us to continuall meditation of the bleſſed *Seventh day-Sabbath*, in knowing and worſhipping GOD in this life: that ſo from Sabbath to Sabbath, we may be tranſlated to the eternall glorious Sabbath of reſt and bliſſe, in the life to come.

By the conſideration whereof, any man that looketh into the holy *Hiſtory*, may eaſily perceive, that the whole courſe of the world is drawne, and guided by a *certaine Chaine* of Gods providence, diſpoſing all *things* in *number*, *meaſure*, and *weight*: All *times* are therefore meaſured by the *Sabbath*, ſo that time and the Sabbath can never be ſeparated: And the *Angel* ſweares, that this *meaſuring of time* ſhal continue, *till that time* ſhall bee no more. And as the Sabbath had his *firſt inſtitution* in the *firſt Booke* of the Scriptures, ſo hath it its *confirmation* in the *laſt*: and as this Book doth *authorize* this day; ſo this day graceth the Booke: in that the matter thereof was revealed upon ſo holy a day, the *Lords* revelation upon the *Lords* day. As well therfore may they pul the Sun, Moone, and Stars out of the heavens, as aboliſh the holy Sabbath, (times mete-rod) out of the Church, ſeeing the Sabbath is

ordained in the *Church* (as well as the Sunne and Moone in the firmament) for the distinction of times.

8 Because that the whole Church by an universall consent, ever since the *Apostles* time, have still held the commandement of the Sabbath, to be the morall and perpetuall Law of God, and the keeping of the Sabbath on the *first* day of the weeke, to be the institution of Christ and his Apostles.

The Synode, called *Synodus Coloniensis* saith, that the *Lords Day* hath beene famous in the Church ever since the *Apostles* time. *Ignatius*, Bishop of *Antioch* living in S. *Iohns* time, saith, *Let every one that loveth Christ, keepe holy the Lords day, renowned by his resurrection, which is the Queene of dayes, in which death is overcome, and life is sprung up in Christ Iustin Martyr*, who lived not long after him, sheweth; how the Christians kept their *Sabbath on the Lords Day*, as we doe. *Origen*, who lived about 180. yeeres after Christ, shewes the reason why the Sabbath is translated to the Lords day. *Augustine* saith, *That the Lords Day was declared unto the Church by the Resurrection of the Lord upon that day. Et ex illo cœpit habere festivitatem suam*, & by Christ it was first ordained to be kept holy. And in another place, *that the*

the Apostles appointed the Lords Day to be kept with all religious solemnity, because that upon that Day, our Redeemer rose from the dead, which also is therefore called the Lords day.

As therefore *David* said of the *Citie of God*, so may I say of the *Lords day*, *Glorious things are spoken of the day of the Lord*; for it was the *birth day* of the world, the *first day* wherein all creatures began to have being. In it, *Light* was drawne out of *darknesse*. In it, the Law was given on Mount *Sinai*. In it, the Lord rose from death to life. In it, the *Saints* came out of their graves, assuring that on it *Christians* shold rise to newnesse of life. In it the Holy Ghost descended upon the Apostles. And it is very probable, that on the *seventh day*, when the *seven Trumpets* have blowne, the cursed *Iericho* of this world shall fall, and our true Iesus shall give us the promised possession of the *heavenly Canaan*.

He that would see the uniforme consent of Antiquity, and practise of the primitive Church in this point, let him reade *Euseb. Eccl. Hist. L. 4. c. 23. Tert. lib. de Ido. c. 14. Chrys. Ser. 5. de resurrect. Constit. Apost. l. 7. c. 37. Cyril. in Iohan. l. 12. c. 58.* Of this judgement are al the sound new writers: See *Fox on Apoc.* 1.10. *Bucer. in Mat.* 12.11. *Gualt.* in

Hom. 23. *Fulke* on the Rhemish Testam. Apoc. 1. 10. *Chem.* Exa. Con. Trid. par. 4. *De diebus Festis. Wolph. Chronol. lib.* 2. *cap.* 1. *Armin. Thes. in* 4. *precept.* and innumerable others. Learned *Iunius* shall speake for all: *Quamobrem cùm Dies Dominicus, &c. Wherefore seeing the Lords Day is both by the fact of Christ* (viz. *his Resurrection, and often appearing to his disciples upon that day,*) *by the example & institution of the Apostles, and by the continuall practice of the Ancient Church, and by the testimony of the Scripture, observed & substituted into the place of the Iewish sabbath,* inepte faciunt, *they doe foolishly, who say that the observation of the Lords Day is of tradition, and not from the Scripture, that by this meanes they might establish the Traditions of men.* And againe, *The cause of this change is the resurrection of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succeed into the place of the memory of the creation,* Non humana traditione, sed Christi ipsius observatione & instituto: *Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of the resurrection, and on every eighth day after, unto his ascension into heaven, did appeare unto his Disciples, and came into their assemblies.*

9 Because

9 Because that the Lord himselfe expoundeth the *end* of the Sabbath, to bee a *signe and document for ever, betwixt him and his people, that he is* Iehovah, *by whom they are sanctified*; and therfore must only of them be *worshipped*: and upon the paine of death, chargeth his people for ever to keepe this memoriall unviolated. But this end is morall and perpetuall: Therfore the Sabbath is morall & perpetuall. What *God hath perpetually sanctified, let no man ever presume to make common or prophane.* Vpon this ground it is, that the commandement tearmes this Day, the *Sabbath of the Lord thy* GOD. And God himselfe calls it, his *Holy Day*. And upon the same ground likewise, the *old Testament* consecrated all their Sabbaths and holy daies, to the worship and honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is grosse *Idolatry*. For the first Table makes it a part of Gods worship, to have a Sabbath to his honour: So doth *Levit.* 23. 3. 37, 38, &c. and *Exec.* 20. 20. *Nehe.* 9. 14. the Sabbath *is put* for the *whole worship of God*. And our Saviour teacheth, that *we must worship the Lord God onely*, *Matth.* 4. and therfore keep a Sabbath to the onely honour of God. The holy Ghost notes it as one of *Ieroboams* greatest

greateſt ſinnes: That he ordained a feaſt *from the device of his owne heart*, 1 *King.* 12. 33. And God threatneth *to viſit Iſrael for keeping the dayes of Baalim*: that is, of Lords, as Papiſts doe of Saints, *Hoſ* 2,13. but ſaith that ſuch *forget* him. And ſo indeed none are leſſe carefull in *keeping* the *Lords Sabbath*, than they who are moſt *ſuperſtitious obſervers* of *Mens Holy dayes*. The Church of *Rome* therefore commits groſſe *Idolatry*:

Firſt, in taking upon her to *ordaine Sabbaths*, which belongs onely unto the *Lord of the Sabbath* to doe.

Secondly, in *dedicating* thoſe holy-dayes, to the *Honour of creatures*, which in effect is to make them *ſanctifying Gods*.

Thirdly, in tying to theſe dayes, *GODS worſhip*, *prayers*, *faſting*, and *merit*.

Fourthly, in exacting on theſe dayes of *Mens invention*, a *greater meaſure* of ſolemnity and ſanctification, than upon the Lords Day, which is *Gods* commandement, which in effect is to preferre Antichriſt before Chriſt. Our Church hath juſtly aboliſhed all ſuperſtitious and idolatrous feaſts: and onely retaines a few holy-dayes to the honour of God *alone*, and eaſing of ſervants, *Deut.* 5.14. though long cu-

ſtome

ſtome forceth to uſe the *old* names, for civill diſtinction: As *Luke* uſed the *prophane* names of *Caſtor* and *Pollux*, *Acts* 28.11. and *Chriſtians* of *Fortunatus*, 1. *Cor.*16.17. *Mercurius*, *Rom.*16. 14. and *Iewes*, of *Mardocheus day*, 2 *Mac.*15.37.

10. Laſtly, the examples of Gods *judgements* on Sabbath-breakers, may ſufficiently ſeale unto them, whoſe hearts are not *feared*, how wrathfully Almighty GOD is diſpleaſed with them, who are wilfull prophaners of the Lords Day.

The Lord (who is otherwiſe the God of mercy) commanded *Moſes* to ſtone to death the man, who (of a *preſumptuous minde*) would openly goe to gather Sticks on the Sabbath day. The fact was ſmall; True: but his ſin was the greater, that (for ſo ſmall an occaſion) would preſume to breake ſo great a Commandement.

Nicanor offering to fight againſt the *Iewes* on the *Sabbath Day*, was ſlaine himſelfe, and 35000. of his men.

A Husband-man grinding corne upon the Lords Day, had his Meale burnt to aſhes.

Another carrying Corne on *this day*, had his Barne, and all his corne therein burnt with fire from *heaven* the next night after.

Alſo

Alſo a certaine Noble-man (prophaning the Sabbath uſually in hunting) had a Childe by his wife, with a head like a dog, and with eares and chaps, crying like a Hound.

A covetous *Flaxwife* at *Kinſtat* in *France*, *Anno Domini* 1559. uſing with her *maids* to worke at her Trade on the *Lords Day*, it ſeemed unto them that *fire* iſſued out of the *Flax*, but did no harme: the next *Sabbath* it tooke fire indeed, but was quickly quenched: but not taking warning by this, the third *Sunday* after it tooke fire againe, burnt the houſe, and ſo ſcorched the *wretched woman*, with two of her children, that they dyed the next day: but (through Gods mercy) a childe in the Cradle was taken out of the fire, alive, and unburnt.

On the 13. of *Ianuary*, *Anno Dom.* 1582, being the *Lords Day*, the Scaffolds fell in *Paris Garden*, under the people, at a *Bear-baiting*, ſo that eight were ſuddenly ſlaine, innumerable hurt and maimed. A warning to ſuch, who take *more pleaſure* on the *Lords day* to be in a *Theatre* beholding carnall *ſports*, than to be in the *Church*, ſerving God with the *ſpirituall worke of Piety*.

Many fearefull examples of Gods judgements by fire, have in our dayes beene

beene ſhewed upon diverſe Townes, where the prophanation of the Lords Day hath beene openly countenanced.

Stratford upon Avon was twice on the ſame day twelve-moneth (being the Lords Day) almoſt conſumed with fire: chiefly for prophaning the *Lords Sabbath*, and for contemning his word in the mouth of his faithfull Miniſters.

Teverton in *Devonſhire*, (whoſe *remembrance* makes my *heart bleed*) was oftentimes admoniſhed by her godly Preacher, that God would bring ſome heauie judgement on the Towne, for their horrible prophanation of the *Lords Day*, occaſioned, chiefly, by their Market on the day following. Not long after his death, on the *third* of *April*, *Anno Dom.* 1598. God (in leſſe than halfe an houre) conſumed with a ſudden and fearefull fire, the whole Towne, except only the *Church*, the *Court-houſe*, and the *Almes-houſes*, or a few poore peoples dwellings, where a man might have ſeene 400. dwelling houſes all at once on fire; and above 50. perſons conſumed with the flame. And now againe ſince the former Edition of this Booke, on the fifth of *Auguſt*, 1612. (14. yeeres ſince the former *fire*) the whole Town was againe fired, and conſumed, except ſome *thirty houſes of poore people*, with

with the Schoole-house, and Almes-houses. They are blinde, who see not in this the finger of God. God grant them grace when it is next built, to change their Market-day, and to remove all occasions of prophaning the *Lords Day*. Let other Townes remember the *Tower* of *Siloe*, *Luke* 13.4. and take warning by their neighbours chastisements; feare Gods threatnings, *Ieremie* 17. 27. and beleeve GODS Prophets, if they will prosper, 1 *Chron.* 20.20.

Many other examples of GODS judgements might be alleadged: but if these are not sufficient to terrifie thy heart from the wilfull prophanation of the *Lords Day*; proceed in thy prophanation: it may be the *Lord* will make thee the next example, to teach others to keepe his *Sabbaths* better.

He punisheth *some* in this life, to signifie how he will plague all wilfull transgressours of his Sabbaths at the last day.

Thus we have proved, that the Commandement of the Sabbath is *Morall*, and that the change of it from the Seventh, to the first day of the weeke, was instituted by the authority of *Christ*, and of his *Apostles*. But as in the promulgating of the Law, diverse ceremonies peculiar to the *Iewes*, were

were annexed, the rather to binde that people to the more carefull performance thereof, as to the first Commandement, *their deliverance from Egypt*, shadowing their redemption from hel: to the fifth Commandement, *length of dayes in Canaan*, typing *eternall life in heaven*: to the sixth Commandement, *Abstinence from blond and things strangled*, figured the care to *abstaine* from all kinde of murther; and to the whole Law, the ceremony of *Parchment-lace*, putting them in mind to keepe within the limits of the Law: So likewise to the fourth Commandement were added *some Ceremonies* which peculiarly belonged to the *Iewes*, and no other people: as first, the *double Sacrifices* appointed for them on the Sabbath day, shadowing how God will be served on the Sabbath, with greater obedience than on the weeke-dayes. Secondly, *the rigid, and strict ceasing from making of fire*, dressing of meate, and all bodily labour, both remembring them of their ful deliverance by *Moses* conduct from the fiery Furnaces, & slavery of *Egypt*, upon that day: as also shaddowing unto them the *eternall redemption of their soules from hell*, by the death of *Christ*. Thirdly, the keeping of the Sabbath upon the *precise seventh day*,

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in order of the Creation: ſhaddowing to the *Iewes*, that *Chriſt* by his death, and reſting on their Sabbath, in the Grave, ſhould bring them *reſt* and *eaſe*, from the burthen and yoke of the Legall ceremonies, *which neither they nor their Fathers were able to beare*, *Acts* 15.10. *Col.*2.16,17.

And howſoever in *Paradiſe* before mans Fall, the keeping of the Sabbath on the ſeventh day of the *Creation*, was not a *Ceremony*, but an *Argument* of *perfection:* yet after the fall, it became *Ceremoniall* & ſubject to change in reſpect of the reſtauration *by Chriſt*; as *Mans life* before the fall, being *immortall*, became afterwards *mortall*: and nakedneſſe being an ornament before, became afterwards a *ſhame:* and *Marriage* became a type of the *Myſticall union* betwixt *Chriſt* & his Church *Epheſ.*6. And to fulfill the Ceremonies (added for the *Iewes* ſake unto the *Sabbath*) Chriſt at his death reſted in the grave all the *Iewiſh Sabbath day*; and by that reſt, fulfilled all thoſe *Ceremoniall acceſſaries*. Now, as the ceaſing of the Ceremonies annexed to the 1. 5. and 6. Commandements, and to Marriage, did not aboliſh thoſe Commandements, and Marriage; nor cauſe them to ceaſe from being the perpetuall Rules of Gods worſhip, and

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mans righteousnesse: no more did the abrogating of the *Ceremonies* annexed to the *Sabbath*, abolish the morality of the Commandement of the Sabbath; so that though the *Ceremonies* be abolished, by the accesse of the *Substance*; and the *Shadow* overshadowed by the *Bodie*, (which is *Christ*) yet the holy *rest* (which was commanded and kept, before either the *Iewes* were a people, or those Ceremonies annexed to the Sabbath) still continueth as Gods perpetuall law, whereby *all the posterity of Adam* are bound to rest from their ordinary *businesse*, that they may wholly spend every *seventh* day in the solemne worship, and onely service of God their Creator and Redeemer; but in the substance of the fourth Commandement, there is not found one word of any ceremony.

The chiefe objections against the morality of the *Sabbath* are three.

1 That of *Paul* to the Galatians, *Ye observe dayes, and moneths, and times, and yeeres. &c.* But there the Apostle condemnes not the *morall Sabbath*, (which we call the *Lords day*: and which he himselfe ordained according to Christs commandement, in the same *Churches* of *Galatia* and *Corinth*, and kept himselfe in other Churches) but he speakes of the Iewish dayes, and times,

times, and yeeres, and the keeping of the Sabbath on the *seventh day* from the Creation, which he tearmeth *shadowes of things to come*, abolished now by Christ the body; and in the Law are called *Sabbaths*; but distinguished from the *morall* Sabbaths.

2 That of *Paul* to the *Colossians*: *Let no man therefore condemne you in meate or drinke, or in respect of an holy day, or of the new Moone, or of the Sabbath dayes.* But here the Apostle meaneth the *Iewish* ceremoniall Sabbaths, not the *Christian Lords Day*, as before.

3 That of the same Apostle to the *Romans*, *This man esteemeth one day above another day; and another counteth every day alike, &c.*

But Saint *Paul* makes no such account: for the question there is not betweene *Iew* and *Gentile*, but betweene the *stronger* and *weaker* Christians. The *stronger* esteemed one day above another, as appeares in that there was a day both commanded, and received in the Church, every where knowne and honoured by the Name of the *Lords day*. And therefore *Paul* saith here, that *he that observed this day, observed it unto the Lord*. The observation whereof, because of the change of the *Iewish seventh day*, some weake *Christians* (as many now adayes) thought

thought not so necessary: so that if men (because the *Iewish* day is abrogated) will not honour and keepe holy the *Lords Day*, but count it like *other dayes*: it is an argument (saith the Apostle) of their weakenesse, whose infirmity must bee borne, till they have time to be farther instructed and perswaded. Other objections are frivolous, and not worth the answering.

The true manner of keeping holy the Lords day.

NOw the sanctifying of the Sabbath consists in *two things*. First, *In resting from all servile and common businesse, pertaining to our naturall life.* Secondly, *In consecrating that rest wholly to the service of God, and the use of those holy meanes, which belong to our spirituall life.*

For the first:

1 *The servile and common workes, from which we are to cease, are generally all civill workes, from the least to the greatest.*

More particularly:

First, from all the workes of our calling, though it were *reaping in the time of harvest.*

Secondly,

Secondly, from carrying *burthens*, as Carriers doe: or riding abroad for *profit*, or for pleasure: *God* hath commanded that the beasts should rest on the *Sabbath day*, because all occasion of travelling or labouring with them should be cut off from man. God gives them that day a rest, and he that, *without necessity*, deprives them of their rest on the Lords day: the *groanes* of the poore tired beasts, shall in the day of the Lord, rise up in *judgement* against him. Likewise such as spend the greatest part of this day in *trimming*, *painting*, and *pampering* of themselves, like *Iezebels*, doing the *divels* worke upon *Gods* day.

Thirdly, from keeping of *Faires*, or *Markets*, which for the most part *God* punisheth with pestilence, fire, and strange flouds.

Fourthly, from studying any Bookes or Science, but the holy Scriptures, and Divinity. For our study must be *to be ravished in spirit upon the Lords day*. In a word, thou must on that day cease in thy calling to doe thy worke, that the *Lord* by his calling, may doe his worke in thee. For whatsoever is gotten by *common working* on this day, shall never be *blessed* of the Lord: but it will prove like *Achans* gold: which being got contrary to the Lords Commandement,

mandement, brought the *fire* of *Gods* curſe upon all the reſt which he had lawfully gotten. And if *Chriſt ſcourged* them as theeves, who bought and ſold in his *Temple*, (which was but a *ceremony* ſhortly to be abrogated:) is it to be thought, that hee will ever ſuffer thoſe to eſcape unpuniſhed who (contrary to his Commandement) buy and ſell on the *Sabbath day*, which is his perpetuall Law? Chriſt calleth ſuch, ſacrilegious theeves; as well may they ſteale the *Communion Cup* from the *Lords Table*, as ſteale from God, the chiefeſt part of the *Lords Day*, to conſume it in their owne luſts. Such ſhall one day finde, the judgements of *God* heavier than the opinions of *men*.

Fifthly, from all *recreations*, and *ſports*, which at other times are lawfull: for if lawfull works be forbidden on this day, much more, lawfull ſports, which do more ſteale away our affections from the contemplation of heavenly things, than any bodily labour. Neither can there be unto a man (that delighteth in the Lord) any greater *delight* or *recreation*, than the *ſanctifying the Lords day*. For can there be any greater joy for a perſon *condemned*, than to come to his Princes houſe to have his pardon ſealed? For one that is deadly *ſicke*, to come to a Phyſitian

that can *cure him?* Or for a *prodigal* child that fed on the huskes of Swine, to be admitted to eate the bread of Life, at his *Fathers* Table? Or for him who feares for sin the tydings of death, to come to heare from God the assurance of eternall life? If thou wilt allow thy selfe, or thy servant recreation; allow it in the sixe dayes which are thine: not on the *Lords day*, which is neither *thine* nor *theirs*. No *bodily recreation* therefore, is to be used on this day: but so far as it may helpe the *soule* to doe more cheerefully the *service of the Lord*.

Sixthly, from *grosse feeding*, *liberall drinking* of Wine, or strong drinke, which may make us either *drowsie*, or *unapt* to serve God with our hearts and mindes.

Seventhly, from all talking about worldly things, which hindreth the sanctifying of the *Sabbath*, more than working, seeing one may *worke alone*, but cannot *talke* but with *others*.

He that keepes the *Sabbath*, onely by resting from his ordinary worke, keepes it but as a *Beast*. But rest on this day, is so farre commanded to Christians, as it is an *helpe* to *sanctification*: and *labour* so farre forbidden, as it is an *impediment* to the outward and inward *worship* of God.

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If then those recreations, which are *lawfull* at other times, are on the *Sabbath* not *allowed*, much more *those* that are altogether at all times *unlawfull*. Who without mourning can endure to see Christians keepe the Lords day, as if they celebrated a Feast rather to *Bacchus*, than to the honour of the *Lord Iesus*, the Saviour and Redeemer of the World? for having served God but an *houre* in outward shew, they spend the rest of the Lords Day, in *sitting downe to eate and drinke, and rising up to play*: First, *balasting* their bellies with *eating* and *drinking*; and then *feeding their lusts* with *playing and dancing*. Against which prophanation, all holy Divines, both *old* and *new*, have in their times most *bitterly* inveighed. In so much, that *Augustine* affirmeth, that *it was better to plough than to dance on the Sabbath day*.

Now in the Name of *Almighty God* (who rested, having created heaven and earth:) and of his *eternall* Son *Iesus*, the *Redeemer* of his *Church*, who shall shortly come, on the dreadfull day of doome, to judge all men according to the obedience which they have shewed to his Commandements; I require thee who readest these words, as thou wilt answer before the face of CHRIST, and all

his holy Angels at that day, that thou better weigh and consider, whether *Dancing, Stage-playing, Masking, Carding, Dicing, Tabling, Chesseplaying, Bowling, Shooting, Beare-baiting, Carowsing, Tipling, and such other foolaries of Robin-hood, Morice-dances, Wakes, and Maygames*, be exercises that God will *blesse* and allow on the *Sabbath Day*. And seeing that no action ought to be done that day, but such as whereby we either blesse *God*, or looke to receive a blessing from God; how darest thou doe those things on that blessed day, on which thou darest not to pray to GOD to bestow a *blessing* on it to thy use? Heare this, and tremble at this, *O prophane youth of a prophane age!*

O heart all frozen, and void of the feeling of the grace of *God!* that having every day in six, every houre in every day, every minute in every houre, so tasted the sweet mercy of thy God in Christ, without which thou hadst perished every moment! Yet canst not finde in thy corrupt and irreligious heart, to spend in thy Masters service that one day of the weeke, which he hath reserved for his *owne* praise and worship: Let men in defence o. their prophaneness, *object* what they will, and answer what the

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divell puts in their mouthes; yet I would wish them to remember, that seeing it is an ancient tradition in the Church, that the *Lords second comming* shall be upon the *Lords Day*; how little joy they should have, to be overtaken in those carnall *sports*, to please themselves: when their Master should finde them in spirituall exercises serving him. The prophanest wretch would then wish rather to be taken *kneeling* at prayers in the Church, than *skipping* like a Goat in a dance. If this cannot move, yet I would wish our impure Gallants to remember, that whilest they thus dance on the *Lords Day*, (contrary to the Lords *Commandement*) they doe but dance about the *pits brinke*; and they know not which of them shall first *fall* therein. Whereinto being once falne, without repentance, no *greatnesse* can *exempt* them from the vengeance of that great *God*, whose Commandement (contrary to their knowledge and Conscience) they doe thus presumptuously transgresse. If then Gods Commandement cannot *deterre* thee, nor Gods Word advise thee, I say no more, but what Saint *Iohn* said before me, *He which is filthy, let him be filthy still.*

For the second.

2 The *Consecration of the Sabbath rest consists in performing three sorts of duties*: First, *before*: Secondly, *at*: Thirdly *after* the publike exercises of the Church.

The duties to be performed before the publike exercises, are;

1 To *give over working* betimes on the *Eve*, that thy body may bee the more refreshed, and thy minde the better fitted to sanctifie the Sabbath on the next day. For want of this *preparation*, thy selfe and thy servants being tyred with labour and watching the night before, are so heavy, that when you should bee serving God, and *hearing what his Spirit saith unto the Church*, for your soules instruction; you cannot hold up your heads for sleeping: to the *dishonour of God*, the *offence* of the *Church*, and the *shame of your selves*: therefore the *Lord* commands us not onely to *keepe Holy*; but also to *Remember* aforehand the *Sabbath Day*, to keepe it holy, by preparing our hearts, and removing all businesse that might hinder us *to consecrate it as a glorious day unto the Lord*. Therefore whereas the Lord in the other Commandements, doth but either *bid* or *forbid*: he doth *both* in this Commandement, and that with

with a speciall *memorandum*. As if a Master should charge his servant to looke well unto *ten things* of great trust; but to have a more speciall care to remember one of these ten, for divers weighty reasons: should not a faithful servant that loves his Master, shew a more speciall care unto that thing above all other businesses?

Thus *Moses* taught the people over night to remember the *Sabbath*: and it was an holy custome among our *fore-fathers*, when at the ringing to Prayer on the *Eve* before, the *Husbandman* would give over his labour in the Field; and the *Tradesman* his worke in the *shop*, and goe to Evening Prayer in the *Church*, to prepare their soules; that their mindes might more cheerefully attend *Gods worship* on the *Sabbath Day*.

2 To possesse that night *thy vessell in Holinesse and Honour*: that thou mayest present thy soule *more purely* in the sight of God the next morning.

3 To rise up early in the Morning on the *Sabbath Day*. Be carefull therfore to rise sooner on this day, than on other dayes, by how much the *service* of God is to bee preferred before all earthly businesses: For there is no Master to serve so *good* as God; and in the end, no worke shall be better rewarded than his service. 4 When

4 When thou art up, consider with thy selfe, what an impure sinner thou art; and into what an holy place thou goest, to appeare before the most holy *God*, who seeth thy heart, and hateth all impurity and hypocrisie. Examine thy selfe therefore before thou goest to Church, what *grievous* sinnes thou hast committed the *weeke past*; *confesse* them unto God, and *earnestly pray* for the pardon and forgivenesse of them, and so *reconcile* thy selfe with *God* in *Christ*. *Renue* thy *vowes* to walke more conscionably, and pray for an increase of those graces, which thou hast, and a supply of those which thou wanteſt. But especially pray, that thou mayest haye grace to heare the Word of God read and preached with *profit*: and that thou mayest receive the holy *Sacrament* with *comfort* (if it be Communion day) that God by his *holy Spirit* would assist the Preacher, to speake something that may *kill thy sin*, and *comfort thy soule*: which thou mayest doe in this or the like sort.

A morning Prayer for the Sabbath Day.

O *Lord moſt high, O God eternall, all whoſe workes are glorious, and whoſe thoughts are very deepe: there can be no better thing, than to praiſe thy Name, and to declare thy loving kindneſſe in the morning, on thy holy and bleſſed Sabbath day.* For it is thy Will and Commandement, that we ſhould ſanctifie this day, in thy ſervice and praiſe: and in the thankfull remembrance, as of the creation of the *world* by the power of thy *Word*: ſo of the *redemption* of mankinde by the death of thy *Sonne. Thine (O Lord) I confeſſe, is greatneſſe, and power, and glory, and victory, and praiſe: for all that is in heaven and earth is thine: thine is the kingdome, O Lord, and thou excelleſt as head over all. Both riches and honour come of thee, and thou raigneſt over all, and in thine hand is power and ſtrength; and in thine hand it is to make great, and to give grace unto all.* Now therefore, *O my God*, I praiſe thy glorious Name; that whereas I a wretched ſinner, having ſo many wayes provoked thy Majeſtie to anger and diſpleaſure, thou notwithſtanding, of thy favour

and goodneſſe, (paſſing by my prophaneneſſe and infirmities) haſt vouchſafed to add this *Sabbath* agayn unto the number of my dayes. And vouchſafe, O heavenly Father, for the merits of *Ieſus Chriſt* thy Son (whoſe glorious Reſurrection thy whole Church celebrateth this day) to pardon and forgive me all my ſinnes and miſdeeds. Eſpecially, O Lord, cleanſe my ſoule from thoſe filthy ſinnes, with the bloud of thy moſt pure and undefiled *Lambe, which taketh away the ſinnes of the world.* And let thy *Holy Spirit* more and more ſubdue my corruptions, that I may be *renewed* after thine *owne Image*, to ſerve thee in *newneſſe of life and holineſſe of converſation.* And as of thy mercy, thou haſt brought me to the beginning of this bleſſed day: ſo I beſeech thee, make it a day of *reconciliation*, betwixt my *ſinfull ſoule*, and thy *Divine Majeſty*. Give me grace to make it a day of *repentance* unto thee, that thy goodnes may ſeale it to bee a day of *pardon* unto me: and that I may remember that the keeping Holy of this day, is a Commandement which thine owne finger hath written: that on this day, I might meditate on thy glorious workes, of our *Creation* and *Redemption*, and learne how to know

and to keepe all the reſt of thy Holy Lawes and Commandements. And when anon, I ſhall with the reſt of the Holy Aſſembly, appeare before thy preſence in thy Houſe, to offer unto thee our *Morning ſacrifice of praiſe and prayer; and to heare what thy Spirit, by the preaching of thy Word, ſhall ſpeake unto thy ſervant*, O let not my ſinnes ſtand as a *Cloud*, to ſtop my prayers from aſcending unto thee, or to keepe backe thy Grace from deſcending by thy Word, into my heart. I know, O Lord, and tremble to thinke; that *three parts* of the good ſeed falls upon bad ground: O let not my heart be like the *High-way*, which through hardnes, and want of true underſtanding, receives not the Seed, till the evill one commeth, and catcheth it away: nor like to the ſtony *ground*, which heareth with *joy* for a time, but falleth away as ſoone as perſecution ariſeth for thy Goſpels ſake: nor like the *Thorny ground*, which by the *cares of this world, and the deceitfulnes of riches, choaketh the word which it heareth, and makes it altogether unfruitfull*: but that like unto the good *ground*, I may heare thy Word, with an *honeſt and good Heart, underſtand it, and keepe it, and bring forth fruit with patience*, in that meaſure that thy Wiſedome ſhall

thinke meet for thy glory, and mine everlasting comfort. Open likewise, I beseech thee, O Lord, the *doore of utterance*, unto thy faithfull *servant*, whom thou hast sent unto us *to open our eyes, that we may turne from darkenesse, to light, and from the power of Satan unto God, that we may receive forgivenesse of sinnes, and inheritance among them which are sanctified by faith in Christ*. And give me grace to submit my selfe unto his ministery, as well when he *terrifieth* me with judgments, as when he comforteth me with thy Mercies, and that I may have him in *singular love for his workes sake*; because he watcheth for my soule, as he that must give an account for the same unto his Master. And give me grace to behave my selfe in the holy Congregation with comelinesse and reverence, as in thy *presence*, and in the sight of thy holy *Angels*. Keepe mee from *drowzinesse* and *sleeping*, and from all wandering thoughts, and worldly imaginations: sanctifie my *Memory*, that it may bee apt to receive, and firme to remember those good and profitable Doctrines, which shall be taught unto us out of thy Word. And that through the *assistance* of thy *Holy Spirit*, I may put the same lessons in practice for my *direction* in prosperity, for my consola-

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tion in misery, for the amendment of my life, and the glory of thy Name. And that this day, which *godlesse* and *prophane* persons spend in their owne lusts and pleasures I (as one of thy obedient servants) may make my chiefe *delight to consecrate it to thy glory and honour, not doing mine owne wayes, nor seeking mine owne will, nor speaking a vaine word*, but that ceasing from the workes of *Sinne*, as well as from the workes of mine *ordinary calling*, I may through thy blessing, feele in my heart the beginning of that *eternall Sabbath*, which in unspeakeable joy and glory I shall celebrate with thy Saints and Angels, to thy praise and worship in thy heavenly Kingdome for evermore. All which I humbly crave at thy hands, in the name and mediation of my Lord *Iesus*, in that forme of prayer which he hath taught me;

Our Father which art in Heaven, &c.

HAving thus in private prepared thine owne soule, if thou hast the charge of a Family, call all thy *Houshold* together, reade a Chapter, and pray as in the weeke dayes: but remember so to dispatch these *private* preparations and duties, as that thou

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and thy Family may be in the *Church*, before the beginning of Prayers: Elſe your private exerciſes are rather an *hinderance* than a *preparation*. And as thou (and thy Houſhold) doe goe in all *reverence* towards the *Church*, let every one meditate thus with himſelfe:

Things to bee meditated, as thou goeſt to the Church.

THat thou art going to the *Court* of the Lord, and to ſpeake with the great God by Prayer, and to heare His Majeſty ſpeake unto thee by His Word, and to receive his bleſſing on thy ſoule, and thy honeſt labour, in the *ſixe dayes* laſt paſt.

2 Say with thy ſelfe by the way; *As the Hart brayeth for the Rivers of waters, ſo panteth my ſoule after thee, O God. My ſoule thirſteth for God, even for the living GOD: when ſhall I come and appeare before the preſence of God?* For, *a day in thy Courts is better than a thouſand otherwhere. I had rather be a doorekeeper in the houſe of my God, than to dwell in the Tabernacles of wickedneſſe. Therefore I will come into thy Houſe in the multitude of*

thy

thy mercies, and in thy feare will I worſhip toward thine holy Temple.

3 As thou entreſt into the Church, ſay, *How fearefull is this place? This is none other but the House of God, this is the gate of Heaven. Surely, the Lord is in this place: God is in this people indeed.* And proſtrating with thy face downeward, being come to thy place, ſay, *O Lord I have loved the habitation of thy Houſe, and the place where thy Honour dwelleth. One thing therefore have I deſired of thee, that I will require, even that I may dwell in thy Houſe all the dayes of my life, to behold thy beauty, and to viſit thy Temple: therefore will I offer in thy Tabernacle Sacrifices of joy, I will ſing and praiſe the Lord. Hearken unto my voyce, O Lord, when I cry; have mercy alſo upon me, and heare me. Doubtleſſe, kindneſſe and mercy ſhall follow me all the dayes of my life, and I ſhall remaine a long ſeaſon in the houſe of the Lord.* And this is that preparation, or looking to our feet, whereto *Salomon* adviſeth us, before we enter into the houſe of God.

The second sort of duties which are to be performed at the time of the Holy assembly.

WHen Prayers beginne, lay aside thine owne private Meditations; and let thine *Heart* joyne with the Minister and the whole *Church*, as being *one body* of *Christ*; and because that God is the God *of order*, He will have all things to bee done in the *Church* with *one heart and accord*, and the exercises of the *Church* are *common* and *publike*. It is therefore an ignorant pride, for a man to thinke his owne private prayers more effectuall than the *publike* prayers of the whole *Church*. *Salomon* therefore adviseth a man not to be *rash*, to utter a thing in the *Church* before God. *Pray* therefore when the *Church prayeth*, *sing* when they *sing*, and in the action of *kneeling*, *standing*, *sitting*, and such indifferent ceremonies (for the avoiding of *scandall*, the continuance of *charity*, and in testimony of thine *obedience*) conforme thy selfe to the manner of the *Church* wherein thou livest.

Whilest the Preacher is expounding and

and applying the Word of the Lord, looke upon him; for it is a great helpe to ſtirr up thine attention, and to keepe thee from wandering thoughts : *ſo the eyes of all that were in the Synagogue, are ſaid to be faſtned on Chriſt* whileſt he preached, and *that all the people hanged upon him when they heard him.* Remember that thou art there as one of *Chriſts Diſciples, to learne the knowledge of Salvation, by the remiſſion of ſin, through the tender mercy of God,* Luke 7. 7.

Be not therefore in the *Schoole* of Chriſt, like an idle boy in a *Grammar-Schoole,* that often heareth, but never learneth his *leſſon :* and ſtill goeth to Schoole, but profiteth nothing. Thou hateſt it in a childe : Chriſt deteſteth it in thee. To the end therefore that thou maiſt the better profit by hearing, marke,

1 *The coherence and explication of the Text.*

2 *The chiefe ſumme or ſcope of the Holy Ghoſt in that Text.*

3 *The diviſion or parts of the Text.*

4 *The doctrines, and in every doctrine, the proofes, the reaſons, and uſes thereof.*

A method of all others, eaſieſt for the people (being accuſtomed thereto) to helpe them to remember the Ser-

mon;

mon; and therefore much wished to be put in practice of all faithfull Pastors, who desire to edifie their people in the knowledge of God, and his true Religion.

If the Preachers method bee too *curious* or *confused*, then labour to remember,

1 *How many things be taught which thou knewest not before, and be thankful.*

2 *What sins be reproved, whereof thy conscience tels thee thou art guilty, and therefore must be amended.*

3 *What vertues hee exhorteth unto, which are not so perfect in thee, and therefore endeavour to practise them with more zeale and diligence.*

But in hearing, apply every speech as spoken to thy selfe, rather by God then by Man: and labour not so much to heare the words of the Preacher sounding in thine eare, as to feele the operation of the *Spirit*, working in thy heart. Therefore it is sayd so often, *Let him that hath an eare, heare what the Spirit speakes to the Church.* And, *did not our hearts burne within us, whilest hee opened unto us the Scriptures?* And thus to heare the Word, hath a blessing promised thereto. It is the acceptablest *sacrificing* of our selves unto GOD. It is the surest note of Christs Saints: The truest

may be

marke of Christs sheepe: the *apparantest signe* of Gods Elect: the very bloud, as it were, which uniteth us to be the *spirituall kindred*, Brethren and Sisters of the Sonne of God. This is the best Art of memory for a good hearer.

When the Sermon is ended;

1 Beware thou depart not like the nine *Lepers*, till that for thine instruction to saving health, thou hast returned thanks and praise to God by an *after prayer*, and singing a *Psalme*: and when the blessing is pronounced, *stand up* to receive *thy part* therein and heare it, as if *Christ Himselfe* (whose Minister hee is) did pronounce the same unto thee: for in this case it is true: *He that heareth you, heareth me*: and the Sabbath day is *Blessed*, because God hath appointed it to bee the Day, *wherein by the mouth of His Ministers, He will blesse His people, which heare His Word and glorifie His Name*. For though the Sabbath Day in it selfe be no more blessed than the other sixe dayes, yet (because the Lord hath appointed it to holy *uses* above others) it doth as farre excell the other dayes of the Weeke, as the *consecrated bread* which we receive at the *Lords Table*, doth the *common bread* which we eate at our owne *Table*.

1. If

1 If it be a Communion day, draw neere to the Lords Table, in the *wedding garment* of a faithfull and penitent *heart*, to bee partaker of so holy a *banquet*.

And when *Baptisme* is to be administred, stay and behold it with all reverent attention, that so thou mayest; First, shew thy *reverence* to Gods *ordinance*: Secondly, that thou mayest the better consider thine *owne engrafting* into the visible body of *Christs Church*; and how thou performest the *vowes* of thy new Covenant. Thirdly, that thou mayest repay thy debts in praying for the Infant which is to be Baptized (as other Christians did in the like case for thee) that God would give him the *inward* effects of Baptisme, by His *Blood* and *Spirit*. Fourthly, that thou mayest *assist* the *Church* in praysing God, for *grafting* another member into his *mysticall Body*. Fifthly, that thou mayest proove whether the effects of Christs death *kill* sinne in thee; and whether thou bee raised to newnesse of life by the *vertue* of his *Resurrection*: and so to be humbled for thy *wants*, and to bee thankefull for his grace. Sixtly, to shew thy selfe to bee a free man of Christs *Corporation*: having a voice or consent in the admission of others into that holy society.

3 If

3 If there be any *Collection*, for the Poore, freely without *grudging* bestow thine Almes, as God hath blessed thee with ability.

And thus farre of the duties to be performed in the holy Assembly.

How of the third sort of duties after the holy Assembly.

AS thou returnest home, or when thou art entred into thy House, *meditate* a little while upon those things which thou hast heard. And as the cleane beasts which chew the cud; so must thou bring againe to thy remembrance, that which thou hast heard in the Church: And then kneeling downe, turne all to a Prayer, beseeching God to give such a blessing to those things which thou hast heard, that they may bee a direction to thy life; and a *consolation* unto thy Soule. For till the Word bee made thus our owne, and as it were close hidden in our hearts, we are in danger lest Satan steale it away, and we shall receive no *profit* thereby. And when thou goest to Dinner, in that reverend and thankfull manner before prescribed, remember according to thine ability, to have one

one or more poore Christians, whose *hungry* bowels may bee refreshed with thy meate, imitating Holy *Iob*, who protesteth that *hee did never eate his morsels alone, without the good company of the poore and Fatherlesse*; this is the Commandement of Christ our Master, *Luke* 14. 13. Or at least wise, send some part of thy Dinner to the poore, who lies sicke in the backe Lane, without any food. For this will bring a blessing upon all thy workes and labours, and it will one day more rejoyce thy soule, than it doth now refresh *his body*, when CHRIST shall say unto thee, *O blessed Childe of GOD, I was an hungry, and thou gavest me meate: &c. And for as much as thou hast done it for my sake, to the least of these my brethren, I take it in as good part, as if thou hadst done it to mine owne selfe.*

When dinner is ended, and the *Lord praised*, call thy Family together, *examine* what they have learned in the Sermon; *commend* them that do well, yet *discourage* not them whose *memories*, or *capacities* are weaker, but rather helpe them; for their wills or minds may bee as good. Turne to the *Proofes* which the Preacher alleadged, and rubbe those good things over their memories againe. Then

sing

ſing a *Pſalme* or more. If time permit, thou mayeſt teach and examine them in ſome part of the *Catechiſme*, conferring every point with the proofes of the holy Scripture. This will both increaſe our knowledge, and *ſharpen* our memory, ſeeing by experience we finde, that in every trade they who are moſt *exerciſed*, are ever beſt *expert*. But in any wiſe, remember ſo to diſpoſe all theſe private exerciſes, as that thou mayeſt be with the *firſt* in the holy Congregation at the *Evening Exerciſe*; where behave thy ſelfe in the like devotion and reverence, as was preſcribed for the holy Exerciſe of the Morning.

After *Evening Prayer*, and at thy Supper, behave thy ſelfe in the like religious and holy manner, as was formerly preſcribed. And either before, or after Supper, if the ſeaſon of the Yeere and Weather doe ſerve:

1 *Walke* into the fields, and meditate upon the *Workes* of God: for in every Creature thou mayſt reade, as in an open *Booke*, the *Wiſedome*, *Power*, *Providence*, and *Goodneſſe* of Almighty God: And how that none is able to make all theſe things in the variety of their *formes*, *vertues*, *beauties*, *uſes*, *motions*, and *qualities*, but our moſt glorious God.

2 Conſider

2 Consider how *gracious* he is, that made all these things to *serve* us.

3 Take occasion hereby to stirre up both thy selfe and others to *admire* and *adore* his *Power*, *Wisedome*, and *Goodnesse*: and to thinke what *ungratefull* wretches we are, if wee will not (in all obedience) serve and honour him.

4 If any neighbour be *sicke* or in any heavinesse, goe to *visit* him: If any be falne at variance, helpe to reconcile them.

To conclude, *Three sorts* of workes may lawfully be done on the Sabbath Day.

1 Workes of *Piety*, which either *directly* concerne the *Service of God*, though they bee performed by bodily labour; as under the Law the *Priests* did labour in *killing* and *dressing the sacrifices*, and burning them on the Altar. And Christians under the Gospell, when they travell farre to the places of Gods worship, it is but a *Sabbath dayes journey*, like to that of the *Shunamite*, who travelled *from home*, to heare the Prophet on the *Sabbath Day*, because she had no teaching neer her owne dwelling. And the Preacher, though he laboureth in the sweat of his browes, to the *wearying* of his body, yet hee doth but a *Sabbath dayes worke*:

worke: For the *holy end* ſanctifieth the worke, as the *Temple* did the *Gold*, or the *Altar* the gift thereon. Or elſe ſuch bodily labour, whereby the people of God are aſſembled to his worſhip: as the ſounding of *Trumpets* under the *Law*, or the ringing of *Bels* under the *Goſpell*.

2 Workes of *Charity*, as to ſave the life of a man, or of a beaſt, to fodder, water, and dreſſe cattell: To make *honeſt* proviſion of meate and drinke, to refreſh our ſelves, and to *relieve the poore*, to *viſit the ſicke*, to *make collections for the poore*, and ſuch like.

3 Workes of *neceſſity*, not *fained*, but *preſent* and *imminent*, and ſuch as could not be *prevented* before, nor cannot be *deferred* unto another day. As to reſiſt the Invaſion of *Enemies*, or the Robberies of *Theeves*, to quench the rage of *Fire*; and for *Phyſicians* to *ſtanch* or let *bloud*, or to cure any other *deſperate* diſeaſe, and for *Midwives* to helpe women in labour: *Mariners* may doe their labours: *Souldiers* being aſſailed may fight: and *Poſts* may ride for the publike good, and ſuch like. On theſe or the like occaſions, a man may lawfully worke: Yea, and when they are called, they may upon

upon any of these occasions goe out of the *Church*, and from the *Holy Exercises* of the *Word* and *Sacraments*: provided alwayes, that they be humbled, that such *occasions* fall out upon *that day* and time; and that they take no *Money* for their *paines* on that day, but onely for their *stuffe*, as in the *feare* of God, and *conscience* of his Commandement.

When the time of rest approacheth, retyre thy selfe to some private place: and knowing that in the State of *corruption* no man living can sanctifie a Sabbath in that spirituall manner that he should, but that he commits many breaches thereof, in his *Thoughts*, *Words*, and *Deedes*, humbly crave pardon for thy *defects*, and reconcile thy selfe unto God, with this or the like *Evening Sacrifice*.

A private Evening Prayer for the Lords Day.

O *Holy, holy, holy, Lord GOD of Sabbath!* Suffer mee, who am but *dust* and *ashes*, to speake into thy most glorious Majesty. I know that thou art a consuming

uming *fire*, I acknowledge that I am
ut withered *ſtubble*. My *ſins are in*
thy ſight, and Satan *ſtands at my right*
and to accuſe mee for them; I come
not to excuſe, but to judge my ſelfe
worthy of all thoſe judgements, which
thy *juſtice* might moſt juſtly inflict
pon me, a wretched creature, for my
ins and tranſgreſſions. The *number* of
hem is ſo great, the *Nature* of them
is ſo grievous, that they make mee
ſeeme vile in mine owne eyes, how
much more loathſome in thy *ſight*? I
confeſſe they make me ſo far from be-
ing worthy to be called thy *Son*, that I
am altogether unworthy to have the
name of thy meaneſt *Servant*. And if
thou ſhouldeſt but recompence me ac-
cording to my deſert, the earth (as
weary of ſuch a ſinfull burthen) ſhould
open her mouth, and ſwallow mee up,
like one of *Dathans family*, into the
bottomles pit of hell. For if thou didſt
not ſpare the *naturall Branches*, thoſe
Angels of glorious excellency; but
hurledſt them downe from the *Hea-*
venly habitations, into the paines of
Helliſh darkenes to be kept to damna-
tion, when they ſinned but once
againſt thy Majeſty, and didſt expell
our firſt Parents out of *Paradiſe*,
when they did but tranſgreſſe one
of thy Lawes; alas; what vengeance

may I expect, who have not offe
in *one* ſin onely, but *heaping daily*
upon ſinne, without any true re
tance, *drinking iniquity as it were*
ever powring in, but never pou
out any filthineſſe: and have t
greſſed not *One*, but *All* thy
Lawes and Commandements ! Je
this preſent day, which thou
ſtraitly commanded mee to ke
Holy, to thy praiſe and worſhip, I ha
not ſo Religiouſly kept and obſerv
nor prepared my Soule in that ho
neſſe and chaſtity of Heart, as was fi
to meete thy bleſſed Majeſty in th
holy Aſſembly of thy Saints. I ha
not attended to the Preaching of th
Word, nor to the adminiſtration of th
Sacraments, with that humility, reve-
rence, and devotion, that I ſhould. For
though I was preſent at thoſe Holy
Exerciſes in my body, yet, Lord, I was
overtaken with much drowzineſſe:
And when I was awake, my minde was
ſo diſtracted, and carried away with
vaine and worldly thoughts, that my
Soule ſeemed to be abſent, and out of
the Church. I have not ſo duely (as I
ſhould) meditated with my ſelfe, nor
conferred with my Family, upon thoſe
good inſtructions which wee have
heard and received out of thy holy
Word, by the publike Miniſtery. For

fault whereof, *Satan* hath ſtolne
e moſt part of thoſe inſtructions out
my Heart, and I wretched creature
ve forgotten them, as though they
d never beene heard. And my Fa-
ily doth not thrive in knowledge
d ſanctification under my govern-
ent as they ſhould. Though I know,
here many of my poore brethren live
want and neceſſity, and ſome in
aine and comfortleſſe: yet I have
ot remembred to releeve, the one
ith my almes, nor the other with con-
olations: but I have feaſted my ſelfe,
nd ſatisfied mine owne luſts. I have
pent the moſt part of the day in *idle*
alke, vaine ſports and exerciſes. Yea,
Lord, I have, &c. And for all theſe my
ſinnes, my Conſcience cryes *guilty*, thy
Law *condemnes* mee; and I am in thy
hand, to receive the ſentence and curſe
that is due to the willfull breach of ſo
holy a Commandement. But what if
I am by the *Law* condemned? yes,
Lord, thy *Goſpell* aſſures me, that thy
mercy is above all thy workes: that
thy grace tranſcends thy *Law*; and thy
goodneſſe delighteth there to *reigne*,
where ſinnes doe moſt *abound*. In the
multitude therefore of the *Mercies* and
Merits of *Ieſus Chriſt* my *Saviour*, I
beſeech thee, O Lord, (who deſpiſeſt
not the ſighing of a contrite heart, nor

desirest the death of a penitent sinner) to pardon and forgive me all my sinnes, and all the errours of this day, and of my whole life; and free my soule from that Curse and Judgement which is due unto me for them. Thou that diddest justifie the contrite *Publican*, for some words of confession, and receivedst the *Prodigall child*, (when he had spent all the stocke of thy grace) into favour upon his Repentance: pardon my sins likewise, O Lord, and suffer me not to perish for my transgressions. Oh spare me, and receive me into thy favour againe. Wilt thou (O Lord) reject me, who hast received all *Publicans*, *Harlots*, and *Sinners*, that upon Repentance sued to thee for grace? Shall I alone bee excluded from thy mercy? Farre be it from me to thinke so, for thou art the same God of mercy unto mee, that thou wast unto them, and thy *compassions never fayle*. Wherefore, O Lord, deale not with mee after my merits, but according to thy great mercy. Execute not thy severe Iustice against mee a sinner: but exercise thy long sufferance in forbearing thine owne creature. I have nothing to present unto thee for a satisfaction, but onely those *bloudy wounds*, bitter *death*, and *passion*, which thy

y blessed *Sonne*, my onely *Savi-*
r hath suffered for mee. *Him* (*in*
om onely thou art well pleased) I offer
nto thee for all my sinnes, wherewith
ou art displeased. Him my Me-
iator, the request of whose bloud,
eaking better things than that of
bel, thy mercy can never gaine-say.
lluminate my understanding, and
nctifie my heart with thy holy Spi-
it, that it may bring to my remem-
rance all those good and profitable
essons, which this day, and at other
imes have beene taught mee, out of
hy holy Word, that I may remember
hy *Commandements* to keep them, thy
udgements to avoyde them; and thy
weete promises to relye upon them in
ime of misery and distresse. And now,
O Lord, I resigne my selfe to thy
most Holy will: O receive me into
thy favour, and so draw mee by thy
grace unto thy selfe, that I may as well
be thine by love and imitation, as by
calling and creation. And give mee
grace so to keepe holy thy *Sabbaths*
in this life, as that (when this life is
ended) I may with all thy Saints and
Angels, celebrate an *eternall Sabbath*
of joye and *praise*, to the honour of
thy most glorious Name, in thy hea-
venly Kingdome for evermore. *Amen.*

Then calling thy Family together;

ſhut up the *Sabbath* with the *Meditations* and *Prayers* before preſcribed for thy Family. And the Lord will give thee that night a *more ſweet and quiet reſt then ordinary*, and proſper thee the better in all the labours of the weeke following.

Thus farre of the ordinary Practice of Piety, both in private and publike.

Now followeth the extraordinary Practice of Piety, whereby God is glorified in our lives.

THE extraordinary *Practice of Piety*, conſiſts either in *Faſting*, or *Feaſting*.

1 *Of the Practice of Piety in Faſting.*

There are divers kinds of *Faſting*: First, a *conſtrained Faſt*, as when men either have not food to eate, as in the Famine of *Samaria*: or having food, cannot eate it for heavineſſe or ſickeneſſe, as it befell them who were in the Ship with Saint *Paul*. This is rather *Famine*, than *Faſting*.

Secondly, *A naturall Faſt*, which we undertake *phyſically*, for the health of our body.

Thirdly,

Thirdly, *A civill Fast*, which the Magistrate enjoyneth for the better maintenance of the *Common-wealth*; that by using Fish as well as Flesh, there may be greater plenty of both.

Fourthly, *A miraculous Fast*, as the forty dayes fast of *Moses* and *Elias*, the *types*, & of *Christ* the *substance*. This is rather to be *admired*, than *imitated*.

Fiftly, *A daily Fast*, when a man is carefull to use the creatures of God with such moderation, that he is not made *heavier*, but more *cheerefull*, to serve God, and to doe the duties of his calling. This is specially to bee observed of Ministers and Iudges.

Sixtly, *A religious Fast*, which a man voluntarily undertakes, to make his body and his soule the fitter to pray more fervently unto God, upon some extraordinary occasion. And of this Fast onely we are to treate. The *Religious Fast* is of two sorts, either *private* or *publike*.

1 *Of a private Fast.*

THat wee may rightly performe a private Fast, foure things are to be observed; first, the Author: Secondly, the time and occasion: Thirdly, the manner: Fourthly, the end of private fasting.

1 *Of the Author.*

The *first* that ordained Fasting, was God Himselfe in *Paradise*: and it was the *first Law* that God made, in commanding *Adam* to abstaine from eating the forbidden fruit. God would not *pronounce* nor *write* his *Law* without *Fasting*, and in his Law commands all his people to *fast*. So doth our Saviour Christ teach all His Disciples under the new *Testament* likewise. By Religious *fasting* a man comes neerest the *life of Angels*, and *to doe Gods will on earth, as it is done in heaven*. Yet, Nature seemeth to teach man this duty, in giving him a *little mouth*, and a *narrower throat*: for *Nature* is content with a little, *Grace* with lesse. Neither doth *Nature* and *Grace* agree in any act better then in this exercise of *religious fasting*; for it strengthneth the *memory*, and cleareth the minde, illuminateth

lluminateth the *understanding*, and ridleth the *affections*; mortifieth the *flesh*, and preserveth *chastity*, preventeth *sickenesse*, and continueth *health*; it delivereth from *evils*, and procureth all kinde of *blessings*.

By *breaking* the *first*, the *Serpent* overthrew the *first Adam*, so that hee lost *Paradise*: But by *keeping a Fast*, the *second Adam* vanquished the *Serpent*, and restored us into *Heaven*. *Fasting*, was she who covered *Noah* safe in the *Arke*, whom *Intemperance* uncovered, and left starke naked in the *vineyard*. By fasting, *Lot* quenched the flame of *Sodom*, whom *drunkennesse* scorched with the fire of *Incest*. Religious *fasting*, and *talking* with God, made *Moses* face to shine before *men*, when Idolatrous *eating* and *drinking* caused the *Israelites* to appeare abominable in the sight of God. It rapt *Elias* in an *Angelicall Coach* to *Heaven*; when voluptuous *Ahab* was sent in a *bloudy Chariot* to *hell*. It made *Herod* beleeve that *Iohn Baptist* should live after death by a blessed *resurrection*; when after an *intemperate* life, he could promise nothing to himselfe, but eternall *death* and *destruction*. *O divine Ordinance of a divine Author!*

2 *Of the time.*

The holy Scripture appoints no *Time* under the New Testament a fast, but leaves it unto Christians *in free choyce*, *Rom.* 14.3. 1 *Cor.* 7.5. a fast as occasion shall be offered unto them. *Matth.* 9.15. As when a man becomes an humble and earnest suitor unto GOD for the pardon of some *grosse sinne* committed; or for the prevention of some sinne, whereunto a man feeles himselfe by Satan solicited: or to *obtaine* some speciall *blessing* which he wants: or to *avert* some *Judgement* which a man feares, or is already fallen upon himselfe or others: or lastly, to *subdue his flesh* unto his *spirit*, that hee may more cheerefully powre forth his soule unto GOD by Prayer. Vpon these occasions a man may fast a day or longer, as his occasion requires, and the *constitution* of his body, and other needfull *affaires* will permit.

3 *Of the manner of a private Fast.*

The true manner of performing a *private* Fast, consists partly in *outward*, partly in *inward* actions.

The outward actions are, to abstaine, for

or the time that we fast: first from all *worldly businesse* and *labour*, making our *fasting day*, as it were a *Sabbath Day*, *Levit.* 23. 28. For worldly *businesse* will distract our minds, from holy *devotion*.

Secondly, from *all manner of food*, yea, from *bread* and *water*, so farre as health will permit: 1. That so we may acknowledge our owne *indignity*, as being unworthy both of *life* and all the meanes for the maintenance thereof. 2. That by afflicting the body, the soule which followeth the Constitution thereof, may be the more humbled. 3. That so we may take a godly *revenge* upon our selves, for abusing our liberty in the use of Gods Creatures.

4 That by the hunger of our *bodies*, through want of these *earthly things*, our *soules* may learne to hunger more eagerly after *spirituall* and heavenly food. 5. To put us in mind, that as wee abstaine from *food*, which is lawfull, so wee should much more abstaine from *sin*, which is altogether *unlawfull*.

Thirdly, from *good* and *costly Apparell*; that as the *abuse* of these, puffes us up with *pride*; so the laying aside their lawfull use, may witnesse our *humility*. And to this end in ancient

times they used (especially in publike fasts) to put on *sackcloth*, or other *course apparell*. The equity hereof still remaineth; especially in *publike fasts*: at what time to come into the Assembly with *starched bands*, *crisped haire*, *brave apparell*, and *decked with flowers or perfumes*, argueth a soule neither humble before God, nor ever knew the true use of so holy an exercise.

Fourthly, from the full *measure of ordinary sleepe*: That thou maist that way also *humble* thy body; and that thy soule may *watch* and *pray*, to bee prepared for the comming of *Christ*. And if thou wilt break thy sleep early and late for *worldly gaine*, how much more shouldest thou doe it for the *service of God*? And if *Abab* (in imitation of the godly) did in *his fast* lye in *sackcloth*, to breake his sleepe by night; what shall we thinke o those who on a *fasting* will yeeld themselves to sleepe in the open *Church*?

Fifthly, and lastly, from all *outward pleasures* of our senses. So that as it was not the *throate* onely that *sinned*, so must not the *throate* onely bee *punished*: and therefore wee must endeavour to make our *eyes* (as at all times, so) especially on that day to fast from *beholding vanities*: our *eares* from hearing *mirth* or *musick*, but such as

may

may moove to *mourne* : our *Nostrils* from pleasant *smels*, our *Tongues* from *lying*, *dissembling*, and *slaundering* : yea, the use of the *Marriage-bed* must be omitted in a religious reverence of the Divine *Majesty* : That so *nothing* may *hinder* our true humiliation, but that all may be *signes* that we are *unfeignedly* humbled. Thus much of the *outward* manner.

2 The *inward* manner of *Fasting* consists in two things.

1 *Repentance.* 2. *Prayer.*

Repentance hath two parts.

1 *Penitency* for sins past.

2 *Amendment* of life in time to come.

This *Penitency* consists in 3. things. First, an inward *insight* of sinne, and *sense* of misery. Secondly, a *bewailing* of thy vile estate. Thirdly, an *humble* and *particular confession* of all thy knowne sins.

1 *Of the inward insight of sin, and sense of misery.*

This *sense and insight* will be effected in thee : First, by considering thy sinnes, especially thy grosse sinnes, according to the circumstances of the *time* when, *place* where, *manner* how, and *person* with whom it was committed Secondly, the Majesty of God against whom it was done; and the *rather*, because thou didst such things

against

againſt Him ſince He became a *Father* unto thee, and beſtowed ſo many ſweet *Bleſſings* in bountifull manner upon thee. Thirdly, in conſidering the *curſe* which God hath threatned for thy ſinne: how grievouſly God hath plagued *others* for the *ſame* fault, and how that no meanes in Heaven or Earth could deliver thee from being *eternally damned* for them; had not the *Sonne* of God ſo lovingly dyed for thee. Laſtly, that if God *loves thee*, he muſt *chaſten* thee ere it be long, with ſome grievous *affliction*, unleſſe thou doeſt *prevent* Him by ſpeedy and unfained repentance. Let theſe and the like conſiderations, ſo *pricke* thy *Heart* with ſorrow, that melting for remorſe within thee, it may be *diſſolved* into a *Fountaine of teares*, trickling downe thy mournefull cheeks. This mourning is the beginning of *true Faſting*; and therefore oft times put for *faſting*, the *firſt* and *principall* part, for the *whole* action.

2 *Of the bewayling of thine owne eſtate.*

Bewayling, or lamentation, is the powring out of the inward mourning of the heart, by the outward meanes of the voice, and teares of the eyes. With ſuch *filiall earneſtneſſe* and importunity in prayer, is our heavenly Father well pleaſed.

pleased. Nay, when it is the *fruite* of his *Spirit*, and the *effect* of our *faith*, he cannot be displeased with it. For if he heard the *moanes* which *extremity* wrung from *Ismael* and *Hagar*; and heareth the cry of the *young Ravens*, and roaring of *Lyons*, how much rather will He heare the *mournfull lamentation* which His owne *children* make unto Him in their *misery*?

3 *Of the humble confession of sins.*

In this action thou must deale *plainly* with God, and acknowledge *all the sinnes thou knowest*, not onely in *generall*, but also in *particular*. This hath beene the manner of all Gods children in their Fasts: First, because that without *Confession* thou hast no *promise* of merey, or forgiveneſſe of sins. Secondly, that so thou maiest acknowledge God to be *just*, and thy selfe unrighteus. Thirdly, that by the *numbring* of thy sins, thy heart may bee the more humbled and pulled downe. Fourthly, that it may appeare, that thou art *truely penitent*: for till God hath given thee grace to repent, thou will be *more ashamed* to *confesse* thy fault, than to *commit* thy sinne. The *plainer* thou dealest in this respect with God, the more *graciously* will God deale with thee: for if thou doest *acknowledge thy sinnes*,

sins, God is faithfull and just to forgive thee thy sinnes: and the blood of Jesus Christ his Son shall cleanse thee from all thy sinnes.

To helpe thee the better to performe these *three* parts of penitency, thou maiest diligently reade such Chapters and portions of the holy Scriptures as do chiefely *concerne thy particular sins*: that thou maiest see Gods curse and judgements on others for the like sins, and be the more humbled thy selfe.

Thus farre of the first part of Repentance, which is penitency.

The other part, which is *Amendment of life*, consists: first, in devout *Prayers*: Secondly, in devout *Almes*.

This devout *Prayer*, which we make in time of *fasting*, is either *deprecation of evill*, or *craving needfull good things*. *Deprecation of evill*, is, when thou beseechest God, for Christ thy *Mediators sake*, to pardon unto thee those sins, which thou hast confessed; and to turne from thee those *Iudgements* which are due unto thee for thy sins; and as *Benhadad*, because hee heard, *That the King of Israel was mercifull*, prostrated himselfe unto him with a *Rope about his necke*: so, because thou knowest that the *King of heaven is mercifull*, cast downe thy selfe, in His presence,

presence, in all true *signes* of humiliation (especially, seeing he calleth upon thee to come unto Him in thy troubles:) and doubtlesse thou shalt finde Him most *mercifull*.

The *Craving of needfull good things*, is, First, a fervent and faithfull begging of God, to seale by His Spirit in thy heart, the assurance of the forgivenesse of all thy sins. Secondly, to renew thy heart by the *Holy Ghost*, so that sin may daily *decay*, and *righteousnesse* more and more increase in thee. Lastly, in desiring a supply of *faith*, *patience*, *chastity*, and all other graces which thou wantest: and an increase of those which God of his mercy hath bestowed upon thee already.

Thus farre of Prayer in Fasting.

The *devout actions* in fasting are two. First, *Avoyding evill*. Secondly, *Doing good*.

1 *Of avoyding evill.*

The *Abstinence from evill*, is that which is chiefely signified by the *Abstinence from food, &c.* and is the chiefe end of *fasting*, as the *Ninivites* very well knew. *A day of fast, and not fasting from sinne, the Lord abhorreth.* It is not the *vacuity* of the stomacke, but the *purity* of the *Heart* that God respecteth. If therefore thou wouldest have GOD to turne from thee the

evill

evill of *affliction*; thou must first turne away from thy selfe the *evill* of *transgression*. And without this fasting from *evill*, thy *fast* savours more noysome to God, than thy breath doth to *Man*: This made God so often to reject the fast of the Iewes. And as thou must endeavour to avoide all sinne; so especially *that sinne* whereby thou hast provoked God, either to *shake* his rodde at thee, or already to lay his chastening hand upon thee. And doe this with a resolution, by the assistance of Gods grace, never to commit those sinnes againe. For what shall it profit a man by *Abstinence* to humble his Body, if his *minde* swell with *pride*? Or to forbeare *Wine* and strong *drinke*, and to be drunke with *wrath* and *malice*? Or to let no *flesh* goe into his belly; when *Lyes*, *Slaunders*, and *Ribaudry*, (which are worse then any meate) comes out of the mouth? To abstaine from *meate*, and to doe *mischiefe*, is the *Divils fast*, who *doth evill*, and is ever *hungry*.

2 *Of doing good workes.*

The *Good workes* which as a Christian thou must doe every day, but especially on thy *fasting day*; are either the *workes of Piety to God*, or the *works of Charity* towards thy brethren.

First, the *workes of Piety to God*, are the

the practice of all the former duties, in the *sincerity* of a good Conscience, and in the sight of God.

Secondly, the *workes of Charity* towards our *Brethren*, are, *forgiving wrongs*, *remitting debts* to the poore that are not well able to pay: but especially in *giving Almes* to the poore, that want relieſe and ſuſtenance: Elſe we ſhall under pretence of *godlineſſe* practiſe *miſerableneſſe*; like thoſe who will pinch their owne *bellies*, to defraud their labouring *Servants* of their due allowance. As therefore Chriſt joyned *Faſting*, *Prayers*, and *Almes*, together, in *precept*; ſo muſt thou joine them together, like *Cornelius*, in *Practice*. And therefore bee ſure to give at the leaſt ſo much to the poore on the *Faſting day*, as thou wouldeſt have ſpent in thine owne dyet, if thou haddeſt not faſted that day. And remember, *that he that ſoweth plenteouſly, ſhall reape plenteouſly*, 2 *Cor.* 9. 6. and that this is a *ſpeciall ſowing day*. Let thy *Faſting ſo aſſiſt thee*, that it may *refreſh* a poore Chriſtian; and *rejoyce* that thou haſt *dined and ſupped in another*, or rather that thou haſt *feaſted hungry Chriſt in His poore members*.

In *giving almes*, obſerve two things: Firſt, the *Rules*: Secondly, the *rewards*.

1 *Rules in giving of Almes, and doing good workes.* 2 They

2 They must be done in *obedience of Gods Commandements*: Not because we thinke it to be good, but because *God requireth* us to doe such and such a good deed: for such *obedience* (1 Sam. 15. 22.) of the worker, God preferred before all *Sacrifices*, and the greatest *workes*.

3 They must proceede from *faith*, else they cannot please GOD, nay, without faith the most *specious* workes are but *shining sinnes*, and *Pharisees Almes*.

3 Thou must not thinke by thy good Works and Almes, to merit *heaven*; for in vaine had the *Son of God* shed His *blood*, if *Heaven* could have beene *purchased* either for *money* or *meate*. Thou must therefore seeke *heavens possession* by the *purchase* of *Christs blood*, not by the *merits* of thine *owne workes*. For *eternall life is the gift of God through Iesus Christ*: Yet every true Christian that beleeves to bee saved, and hopes to come to heaven, must do good workes (as the Apostle saith) for *necessary uses*, which are 4.

First, that *God may be glorified*. Secondly, *that thou maist shew thy selfe thankefull for thy Redemption*. Thirdly, *that thou mayest make sure thine Election unto thy selfe*. Fourthly, *that thou maist win others* by thy holy

devotion,

devotion, to thinke the better of thy Christian profession. And for these vses wee are said to be *Gods workemanship, created in Christ Iesus, unto good works, and that God hath ordained us to walke in them.*

4 Thou must not give thine Almes to *impudent vagabonds*, who live in wilful idlenes and filthines, but to the religious and honest poore, who are either sick, or so old, that they cannot work: or such who work, but their work cannot competently maintaine them: Seeke out those in the *back-Lanes*, and relceve them. But if thou meete one that asketh an Almes for *Iesus* sake, and doest not know him to be unworthy, deny him not: for, it is better to give unto ten Counterfeits, than to suffer Christ to goe, in one *poore Saint, unrelieved.* Looke not on the Person, but give thine Almes as unto Christ in the party.

2 *Of the reward of Almesdeeds, and good workes.*

1 *Almes* are a *speciall meanes* to moove God in mercy to turne away his *temporall judgments* from us: when we by a *true faith* (that sheweth it selfe by such fruits) doe turne unto him.

2 Mercifull *Almes-givers*, shall be the *Children of the Highest*, and be like God their Father, who is the Father

of

of *Mercies*. They shall be his *Stewards* to dispose his *goods*, his *Hands*, to distribute his *Almes*; And if it be so great an honour to be the Kings *Almner*; how much greater is it to be the God of *Heavens Almes-giver*?

3 When *all* this world shall forsake us, then onely *good workes* and *good Angells* shall accompany us, the one to *receive* their *reward*, the other to *deliver* their *charge*.

4 Liberality in Almes-deeds is our *surest foundation, that we shall obtaine in eternall life* a liberall reward, through the *Mercy* and *Merits* of Christ.

Lastly, by Almes-deeds we feed and releeve Christ in his *Members*; and *Christ* at the last day will acknowledge our *Love*, and reward us in his *Mercy*: and then it shall appeare, that what we gave to the poore, was not *lost*, but *lent unto the Lord*. What greater motives can a Christian wish, to excite him to be a liberall Almes-giver? Thus farre of the *Manner* of fasting. Now followeth the *End*.

3 *Of the end of Fasting.*

The true *Ends* of *Fasting* are not to merit Gods favour or eternall life, (for that we have onely of the gift of *God* through *Christ*) nor to *place Religion* in bodily abstinence: (for fasting in it

it selfe is not the *worship of God*, but an *helpe* to further us the better to worship God) But the *true ends of fasting* are three.

First, to subdue our flesh to the Spirit: but not so to weaken our bodies, as that we are made unfit to doe the necessary duties of our calling. *A good man* (saith *Salomon*) *is mercifull to his Beast*, *Prov.* 12. 10. much more to his owne body.

Secondly, that we may more devoutly contemplate Gods Holy Will, and fervently powre forth our soules unto Him by Prayer: for as there are some kinde of Divells, so there are also some kinde of sinnes, which cannot be subdued but by *Fasting*, joyned unto *Prayer*, *Mat.* 17. 22.

Thirdly, that by our *serious humiliation*, and *judging* of our selves, we may escape the *judgment of the Lord*: not for the merit of our fasting (which is none) but for the mercy of God, who hath promised to remoove His Iudgements from us, when we by Fasting doe unfainedly humble our selves before Him. And indeed the childe of God never *conscionably* used this holy *Exercise*, but in the end he obtained his request at the hand of God: both in *receiving* graces which he wanted, as appeares in the examples of *Anna*, *Iehosaphat*,

Ichosaphat, *Nehemiah*, *Daniel*, *Ma-Hester*, as also in turning away judgments, *threatned* or *fallen* upon him, as may bee seene in the examples of the *Israelites*, the *Ninevites*, *Rehoboam*, *Ahab*, *Ezechias*, *Manasses*, He who gave his *deare Sonne* from Heaven to the death, to ransome us when we were his enemies; thinkes nothing too deare on earth, to bestow upon us, when wee humble our selves, being made His reconciled *friendes* and *children*.

Thus farre of the *private fast*.

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2 *Of the publike fast.*

A *Publike fast* is, when by the Authority of the Magistrate, either the whole *Church* within his Dominion, or some speciall Congregation (whom it concerneth) doe assemble themselves together, to performe the forementioned *duties* of *Humiliation*, either for the remooving of some publike *calamity* threatned, or already inflicted upon them, as the *sword*, *invasion*, *famine*, *pestilence*, or other fearfull sickenesse; or else for the *obtaining* of some *publike blessing*, for the good

ood of the Church: as to crave the *ſiſtance* of his holy *Spirit*, in the *lection* and *Ordination* of fit and able *aſtors*, &c. or for *the triall of truth*, nd *execution of juſtice*, in matters of ifficulty and great importance, &c.

When any evill is to bee removed, he *Paſtors* are to lay open unto the eople, by the evidence of *Gods word*, *the ſins* which were the *ſpeciall cauſes* of that calamity; call upon them to epent; and publiſh unto them the mercies of God in Chriſt, upon their *Repentance*. The people muſt heare he voice of *Gods Meſſengers* with hearty *ſorrow for their ſinnes*: earneſtly beg pardon in Chriſt, and promiſe unfained amendment of their life. When any bleſſing is to be obtained, the *Paſtors* muſt lay open to the people the *neceſſity* of that bleſſing, and the goodneſſe of God, who giveth ſuch *graces* for the good of men. The *people* muſt *devoutly* pray unto God for beſtowing of that *Grace*, and that he would bleſſe his owne *meanes* to his owne *glory*, and the good of his *Church*. And when the holy exerciſe is done, let every Chriſtian have a ſpeciall care, according to his ability, to *remember* the poore. And whoſoever (when juſt occaſion is offered) uſeth not this holy [illegible]

hee may justly suspect, that his hea never yet felt the power of true Chr stianity.

So much of *fasting*. Now follow eth the exercise of holy *feasting*.

Of the Practice of Piety in holy feasting.

HOly *feasting* is a solemne Thanks *giving*, (appointed by authority) to be tendred unto God on some spe ciall day, for some extraordinary *Blessings* or *Deliverances* received. Such among the *Iewes*, was the Feast of the *Passeover*, to remember and praise God for their deliverance out of Ægypts bondage; or the *Feast of Purim*, to give thankes for their de liverance from *Haman conspiracie*. Such among us, are the fifth of *Au gust*, to praise God for delivering our late gracious King, from the bloudy *conspiracy* of the trayterous *Gowries*: And the fifth of *November*, to praise God for the deliverance of the *King* and the *whole State*, from the Popish *Gun-powder treason*. Such Feasts are to be celebrated by a publike *rehearsall* of those speciall benefits, by *spi ritual Psalmes* and *Dances*, by *musi*

feasting and *sending presents every man to his neighbour*, and by *giving gifts to the poore*.

But forasmuch as the benefit of our *Redemption* was the greatest that *Man* needed from *God*; or that *God* ever bestowed upon *Man*: and that the Lords Supper is left by our *Redeemer*, as the chiefest memoriall of our *Redemption*: every Christian should account this holy *Supper* his *chiefest and joyfullest Feast* in this World. And seeing that as it ministreth to *worthy* partakers, the greatest assurance which they have of their *Salvation*, so it pulleth *temporall judgements* on the bodies, and without repentance *eternall damnation* on the soules of them who receive it unworthily: let us see how a Christian may best fit himselfe to be a due partaker of so holy a *Feast*, and to be a worthy guest at so sacred a *Supper*.

Meditations concerning the due manner of practising piety, in receiving the holy Supper of the Lord.

THough no man living is of himselfe worthy to be a guest at so holy a banquet; yet it pleaseth God of his grace, to *accept* him for a worthy *receiver*, who endeavoureth to receive that holy Mysterie, with the *competent measure* of reverence that he hath prescribed in his Word.

He that would receive this holy Sacrament with due reverence, and conscionably performe three sorts of duties. First, *those which ought to be done before he receiveth*: Secondly, *those that are to be done in the receiving*: Thirdly, *those that are to be done after that he hath received the Sacrament*. The first is called *Preparation*, the second *Meditation*, the third *Action* or *Practice*.

Of preparation.

That a Christian ought necessarily to prepare himselfe before he presume to be a partaker of the holy Communion, may evidently appeare by five reasons.

First, because it is Gods Commandement: For if he commanded under the

he paine of death, that none uncircumcised should eate the Paschall Lambe; nor any circumcised under foure dayes *preparation*: how much greater preparation doth he require of him, that comes to receive the Sacrament of his *body* and *blood*? which as it succeedeth, so doth it exceed by many degrees the Sacrament of the *Passover*.

Secondly, because the *example of Christ* teacheth us so much: for hee washed his Disciples feet, before hee admitted them to eate of his Supper. Signifying how thou shouldest lay aside all *unpurenesse of heart*, and *uncleannesse of life*, and be furnished with *humility*, and *charity*, before thou presumest to taste of this holy Supper.

Thirdly, because it is the counsell of the Holy Ghost: *Let every man examine himselfe, & so let him eat, &c.* And if a man when he is to eat with an *earthly Prince*, must consider diligently what is before him, and put a knife to his throat, rather than commit any rudenesse: How much more oughtest thou to prepare thy soule, that thou mayest behave thy selfe with all feare and reverence, when thou art to feast at the holy table of the *Prince* of Princes?

Fourthly, because it hath beene

ever the practice of all Gods [illegible] to use holy preparation, before [illegible] would meddle with *Divine myste*[ries] *David* would not goe neere [illegible] Gods *Altar*, till he had first [illegible] *his hands in innocency*: Much [illegible] shouldest thou, without due [illegible]ration, approach to the *Lords* [table]? *Abimelech* would not give, nor *Da*[vid] and his men would not eat [of] *shew bread*, but on condition, that their *vessels were Holy*; how much lesse shouldest thou presume to eat the *Lords bread*, or rather the *bread* [given] *to the Lord*, unlesse the vessell of thy heart be first clensed by repentance? and if the Lord required *Ioshuah* (as hee had done *Moses before*) to put *off his shooes*, in reverence of his Holinesse, who was present in the place, where hee appeared with a *sword* in his *hand*, for the destruction of his enemies: how much rather shouldest thou put off all the *affections* of thine earthly conversation, when thou commest neere that place, where Christ appeared to the eye of thy faith, with *wounds in his hands and side*, for the redemption of his Friends? And for this cause it is said; *That the Lambes Wife hath made her selfe ready for his mariage.* Prepare therefore thy selfe; if thou wilt

vile in this life bee betrothed unto CHRIST by Sacramentall grace; or in Heaven married unto him by eternall glory.

Fifthly, becauſe that God hath ever ſmitten with fearefull Iudgements, thoſe who have preſumed to uſe his holy Ordinances without due feare and preparation. God ſet a *flaming ſword* in a *Cherubins hand*, to ſmite our firſt Parents being defiled with ſinne, if they ſhould attempt to goe into *Paradiſe*, to eat the Sacrament of the *Tree of Life*: Feare thou therefore to bee ſmitten with the ſword of Gods vengeance, if thou preſumeſt to go into the Church with an impenitent heart, to eat the Sacrament of the Lord *of Life*. God ſmote 50000. of the *Bethſhemites* for looking irreverently into his Arke; and killed *Vzza* with ſudden death, for but *raſh touching* of the Arke; and ſmote *Vzzia* with a *Leproſie* for medling with the Prieſts office, which pertained not unto him; the feare of ſuch a ſtroake made *Ezechias* ſo earneſtly to pray unto GOD, that he would not ſmite the people that wanted *time to prepare themſelves as they ſhould, to eat the Paſſeover*: And it is ſaid, that the Lord heard *Ezechias, and healed the people*: Intimating,

that had it not beene for Ezekias prayer, the Lord had smitten the people for their want of due preparation. And the man who came to the *Marriage feast* without his *wedding garment*, or examining of himselfe, was examined of another, and thereupon *bound hand and foot, and cast into vtter darknesse*, Matth. 22. 12. And Saint *Paul* tels the *Corinthians*, that for want of this *preparation, in examining and judging themselves before they did eat the Lords Supper*, God hath sent that fearefull sicknesse amongst them, whereof *some were then sicke, others weake, and many falne asleep*: that is, taken away by *temporall death*. Insomuch that the *Apostle* saith, that *every vnworthy receiver eates his owne judgement: temporall*, if he repents, *eternall*, if he repents not; and that in so haynous a measure, as if he *were guilty of the very body and bloud of the Lord*, whereof this Sacrament is a holy *signe* and *seale*. And Princes punish the indignity offered to their great *Seale*, in as deepe a measure, as that which is done to their owne *persons*, whom it representeth. And how hainous the guiltinesse of Christs *bloud* is, may appeare by the misery of the *Iewes*, ever since they wished *his bloud to be on them and their Children*. But then

then thou wilt say; It were safer to abstaine from comming *at all* to the Holy Communion. Not so, for God hath threatned to punish the *wilfull neglect* of his Sacraments, with *eternall damnation* both of body and soule. And it is the commandement of CHRIST, *Take, eat, doe this in remembrance of me*: and he will have his Commandement under the penalty of his curse, obeyed. And seeing that this Sacrament was the greatest token of CHRISTS love, which he left at his end to his friends, whom he loved to the end; therefore the neglect and contempt of this Sacrament must argue the *contempt* and neglect of his love, and *bloud-shedding*: then which, no sinne in Gods account can seeme more *haynous*. Nothing hinders why thou mayest not come freely to the Lords Table; but because thou haddest rather want the love of GOD, than leave thy filthy sinnes. O come, but come a guest prepared for the Lords Table, seeing they are *blessed who are called to the Lambs supper*. O come, but come prepared; because the *efficacy* of this Sacrament is received according to the proportion of the faith of the receiver.

This preparation consists in the

that had it not beene for *Ezekias* prayer, the Lord had smitten the people for their want of due preparation. And the man who came to the *Marriage feast* without his *wedding garment*, or examining of himselfe, was examined of another, and thereupon *bound hand and foot, and cast into utter darknesse*, *Matth.* 22. 12. And Saint *Paul* tels the *Corinthians*, that for want of this *preparation, in examining and judging themselves before they did eat the Lords Supper*, God hath sent that fearefull sickneſſe amongst them, whereof *some were then sicke, others weake, and many falne asleep*: that is, taken away by *temporall death*. Insomuch that the *Apostle* saith, that *every unworthy receiver eates his owne judgement*: *temporall*, if he repents, *eternall*, if he repents not; and that in so haynous a measure, as if he *were guilty of the very body and bloud of the Lord*, whereof this Sacrament is a holy *signe* and *seale*. And Princes punish the indignity offered to their great *Seale*, in as deepe a measure, as that which is done to their owne *persons*, whom it representeth. And how hainous the guiltinesse of Christs *bloud* is, may appeare by the misery of the *Iewes*, ever since they wished *his bloud to be on them and their Children*. But

then

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This preparation consists in the

serious consideration of three things. First, of the *Worthinesse of the Sacrament*, which is termed to *discerne the Lords Body*. Secondly, of thine own *unworthinesse*, which is to *judge thy selfe*. Thirdly, of the *meanes* whereby thou mayest become a *worthy receiver*, called *Communication of the Lords Body*.

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1 *Of the worthinesse of the Sacrament.*

THe *worthinesse* of this Sacrament is considered three wayes; First, by the *Majesty* of the *Author* ordaining. Secondly, by the *preciousnesse* of the *parts* whereof it consisteth. Thirdly, by the *Excellency* of the *Ends* for which it was ordained.

1 *Of the Author of the Sacrament.*

The *Author* was not any *Saint* or *Angel*: but our *Lord Jesus*, the eternall Son of God: For it pertaineth to *Christ onely* under the *New Testament*, to institute a *Sacrament*; because he only can *promise* and *performe the Grace* that it *signifieth*. And we are charged to *heare no voice but his* in his *Church*. How sacred should we esteem the *ordinance* that proceedeth from so Divine an *Author*!

2 *Of*

2 *Of the parts of the Sacrament,*

The parts of this Sacrament are three. First, the *Earthly signes* signifying: Secondly, the *Divine word* sanctifying: Thirdly, the *Heavenly graces* signified.

First, the *Earthly signes* are *Bread* and *Wine*, 1. Cor. 11. 23. &c. Prov. 9. 5. in number two, but one in use.

Secondly, the *divine word*, is the Word of *Christs institution*; pronounced with *Prayers* and *blessings*, by a *lawfull* Minister: *Heb.* 5, 4. *Num.* 16. 40. 1 *Cor.* 10. 16. The *Bread* and *Wine* without the *Word* are nothing, but as they were before, but when the *Word* commeth to those *Elements*, then they are made a *Sacrament*; and *God* is present with his owne Ordinance, and ready to *performe* whatsoever hee doth promise. The Divine *words* of blessing do not *change* or *annihilate* the *substance* of the *bread* and *wine*: (for if their substance did not remaine, it could be no Sacrament:) but it changeth them in use and in name. For, that which was before but common bread and wine to nourish mens Bodies, is, after the blessing, destinated to an holy use, for the feeding of the *Soules of* Christians

And

And where before they were called but *Bread* and *Wine*; they are now called by the name of those *Holy things* which they signifie, *The body and blood of Christ*: the better to draw our mindes from those outward Elements, to the *Heavenly graces*, which by the sight of our bodies they represent, to the spirituall eyes of our faith. Neither did *Christ* direct these words, *This is my body, this is my blood*, to the Bread and Wine, but to his Disciples: as appeares by the words going before, *Take ye, eat ye*. Neither is the Bread his Body, but in the same sense that the Cup is the *New Testament*, viz. by a sacramentall *Metonymie*. And Saint *Marke* notes plainely, that the words, *This is my blood, &c. were not pronounced by our Saviour, till after that all his Disciples had drunken of the Cup*, *Marke* 14. 23, 24. And afterwards in respect of the naturall substance thereof, he cals that the *fruit of the Vine*, which in respect of the spirituall signification thereof, he had before termed *his blood*, *Verse* 25. after the manner of terming all Sacraments. And Christ bids us not to *take him*, but to *do this in remembrance of him*; and he bids us eat not *simply his body*, but *his body* as it was

when

then *broken*, and his *blood shed*, which S. *Paul* expounds to be but *the Communion of Christs body*, *and the Communion of his blood*, that is, an effectuall *pledge* that wee are *partakers* of Christ, and of *all the merits of his body and blood*. And by the frequent use of this communion, S. *Paul* will have us to *make a shew of the Lords death till he come* from heaven, and till we, as *Eagles shall be caught up in the ayre to meet him*, who is the blessed *Captain* and life of our soules.

Thirdly, the *spirituall graces* are likewise two; the *Body of Christ*, as it was with the feeling of *Gods anger* due to us, *crucified*: and his *blood*, as it was (in the like sort) *shed for the remission of our sinnes*. They are also in number two, but in use one, *viz.* whole Christ, with all his benefits offered to *all*, and given indeed to the faithfull. These are the three *integrall* parts of this *blessed* Sacrament, the *Signe*, the *Word*, and the *Grace*. The *signe* without this *Word*, or this *word* without the *signe* can doe nothing: and both conjoyned are unprofitable, without the *Grace* signified: but all three concurring, make an effectuall Sacrament to a worthy receiver. Some receive the *outward* Signe without the *spirituall* Grace,

Grace as *Judas*, who (as *Austen* saith) received *The Bread of the Lord*, but not the *Bread which was the Lord*. Some receive the *spirituall* grace without the outward Signes, as the *Saint-Theefe* on the Crosse: and innumerable of the Faithfull, who *dying desire it*, but cannot receive it, through some externall impediments: but the *worthy* Receivers, to their comfort receive *both* in the LORDS *Supper*.

Christ chose *Bread* and *Wine* (rather than any other Elements) to be the *outward* signes in this blessed Sacrament: First, because they are easiest for all sorts to attaine unto: Secondly, to teach us, that as mans temporall life is chiefely nourished by *Bread*, and cherished by *Wine*, so are our soules by His *Body* and *Bloud* sustained and quickned unto *Eternall Life*. Christ appointed Wine with the Bread to be the outward signe in this Sacrament, to teach us; first, that as the perfect nourishment of mans body consists both of *Meat* and *Drinke*: So CHRIST is unto our soules not in *part*, but in *perfection*, both *salvation* and *nourishment*. Secondly, that by seeing the *Sacramentall* wine *apart* from the Bread, we should remember how all his *precious bloud*

was

was spilt out of His *blessed body* for the *remission of our sinnes*. The *outward* Signes the *Pastor* gives in the Church, and thou doest eate with the mouth of thy *Body*; the *spirituall* grace Christ reacheth from Heaven, and thou must eate it with the mouth of thy Faith.

3 *Of the Ends for which this holy Sacrament was ordained.*

The excellent and admirable *Ends* or *Fruites*, for which this blessed Sacrament was ordained, are seven.

Of the first End of the Lords Supper.

1 To keepe Christians in a continuall *remembrance* of that *propitiatory sacrifice*, which Christ, once for all, offered by His Death upon the Crosse, to reconcile us unto God. *Doe this* (saith Christ) *in remembrance of me.* And (saith the Apostle) *As oft as yee shall eate this Bread, and drinke this Cup, yee doe shew the Lords death till He come.* And he saith, that (by this Sacrament, and the preaching of the Word) *Iesus Christ was so evidently set forth before the eyes of the Galatians, as if he had beene crucified among them*: for the whole action represented

setteth Christs death, the breaking of the blessed *bread*, the crucifying of his blessed *body*, and the powring forth of the sanctified *wine*, the shedding of his holy *blood*. Christ was once in himself really offered: but as often as the Sacrament is celebrated, so often he *spiritually* offered by the faithfull.

Hence the Lords Supper is called a *propitiatory* Sacrifice, *not properly or really, but figuratively*, because it is a *memoriall* of that propitiatory Sacrifice, which Christ offered upon the Crosse. And to distinguish it from the *reall Sacrifice*, the Fathers call it the *unbloody* Sacrifice. It is also called the *Eucharist*, because that the Church in this action offereth unto GOD the *sacrifice of praise and thanksgiving* for her Redemption, effected by the true and onely *propitiatory* Sacrifice of Christ upon the Crosse. If the sight of *Moab's* King sacrificing on his walls his owne sonne, to move his gods to rescue his life, 2 *Kings* 3. 27. moved the assaulting Kings to such pity, that they ceased their assault, and raised their siege; how should the spirituall sight of God *the Father*, sacrificing on the Crosse *his onely begotten Sonne*, to save thy soule, move thee to love God thy *Redeemer*, and to leave sinne, that could

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not in justice bee expiated by any meaner ransome?

Of the second end of the Lords Supper.

2 To *confirme our faith*: for God by this Sacrament doth *signifie* and *seale* unto us from heaven, that according to the *promise* and new *covenant* which he hath made in *Christ*, hee will truly receive into his grace and mercy all *penitent* beleevers, who duly receive this holy Sacrament; and that for the *merit of the death and passion of Christ*, hee will as verily forgive them all their sinnes, as they are made partakers of this Sacrament. In this respect the holy Sacrament is called, *The Seale of the new Covenant, and remission of sinnes.* In our greatest doubts wee may therefore, receiving this Sacrament, undoubtedly say with *Samsons* Mother: *If the Lord would kill us, hee would not have received a burnt offering, and a meat offering at our hands, neither would he have shewed all these things, nor would at this time have told us such things as these.*

Of the third End of the Lords Supper.

3 To bee a *pledge* and *symbole* of the most neere and effectuall *Communion* which Christians have with Christ.

senteth Christs death, the breaking of the blessed *bread*, the crucifying of his blessed *body*, and the powing forth of the sanctified *wine*, the *shedding* of his holy *blood*. Christ was once in himself really offered: but as often as the Sacrament is celebrated, so often he *spiritually* offered by the faithfull.

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Of the second end of the Lords Supper.

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Christ. *The Cup of blessing which we bless, is it not the Communion of the blood of Christ? The Bread which we breake, is it not the Communion of the body of Christ?* that is, a most effectuall signe and pledge of our Communion with Christ. This union is called *abiding in us, joyning to the Lord, dwelling in our hearts*: and set forth in the holy Scriptures by divers similies: first, of the *Vine* and *branches*: secondly of the *Head* and *Body*: thirdly, of the *foundation* and *building*: fourthly, of *one loafe* consisted of many graines: fifthly, of the *Marriage-bed* betwixt man and wife, and such like. And it is *threefold*, betwixt Christ and Christians. The first is *naturall*, betwixt our *humane nature*, & *Christs Divine nature* in the person of the Word. The second is *mysticall*, betwixt our persons *absent* from the Lord, and the person of Christ God and man, into one *mysticall body*. The third is *Celestiall*, betwixt our persons *present* with the Lord, and the person of Christ in a *body glorified*: these three conjunctions depend each upon other. For, had not our nature beene first *Hypostatically* united to the Nature of GOD in the second Person; wee could never have beene united to Christ in a *Mysticall* body. And

if

if we bee not in this life (though absent) united to Christ by a *Mysticall union*, we shall never have communion of Glory with him in his heavenly presence. The *mysticall* Communion (chiefly here meant,) is wrought betwixt Christ and us by the *Spirit* of Christ apprehending us, and by our *faith* (stirred up by the same *Spirit*) *apprehending Christ* againe. Both which S. *Paul* doth most lively expresse; *I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.* How can he fall away that holdeth, and is so firmely holden? This union hee shall best understand in his *Minde*, who doth most feele it in his *Heart*. But of all other times, this union is best felt, and most confirmed, when we do duly receive the *Lords Supper*. For then we shall sensibly feele our hearts knit unto Christ, and the *desires of our soules* drowne by *faith* and the *Holy Ghost*, as by the *cords of love*, neerer and neerer to his Holinesse.

From this *communion with Christ*, there followeth to the faithfull many unspeakable benefits.

At first, CHRIST tooke all their sinnes upon him, to satisfie *Gods justice* for them: and he freely gives unto us all his righteousnesse in this life,

life, and all his right unto eternall life when this is ended: and counteth all the *good* or *ill* that is done unto us, as done unto his *owne person*.

Secondly, there doweth from *Christs nature* into our *nature*, united to him, the *lively Spirit and breath of Grace*, which reuueth us to a spirituall life: and so sanctifieth our *wills and affections*, that we daily grow more and more conformable to the *Image of Christ*.

Thirdly, he bestoweth upon them all *saving graces*, necessary to attaine eternall life; as the *sense of God's love*, the *assurance of our Election*, with *regeneration*, *justification*, and *grace to doe good workes*: till we come to live with him in his heavenly Kingdome. This should teach all true Christians, to keepe themselves as the *undefiled members* of Christs holy body, and to beware of all *uncleanness* and *filthinesse*, knowing that they live in Christ, or rather, *that Christ liveth in them*. From this union with Christ (sealed unto us by the *Lords Supper*) *Paul* draweth arguments to withdraw the *Corinthians* from the pollution both of *Idolatry*, 1 *Cor.* 10. 16. and *Adultery*, 1 *Cor.* 16. 15, 16.

Lastly, from the former Communion

tion twixt *Christ* and *Christians*, there flowes another Communion twixt *Christians* among themselves. Which is also lively represented by the Sacrament of the Lords Supper: in that the whole Church being many, doe all communicate of *one* bread, in that holy action. *We being many, are one bread, and one body*, for wee are all partakers of that one bread; that as the Bread which wee eat in the Sacrament, is but *one*, though it bee consected of many graines; so all the faithfull, though they be many, yet are they but one *mysticall body* under one *Head*, which is Christ. Our Saviour prayed five times in that prayer, which he made after his last Supper, That his Disciples might be one: to teach us at once, how much this *unity* pleaseth him. This *union* betwixt the faithfull is so *ample*, that no distance of place can part it; so *strong*, that Death cannot dissolve it; so *durable*, that time cannot weare it out; so *effectuall*, that it breeds a fervent love betwixt those who never saw one anothers face. And this *communion of Saints* is termed the *communion of Saints*, which CHRIST effecteth by six speciall meanes. First, by governing them all by *one* and the same holy Spi-

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ver. Secondly, by enduing them all with one and the same *faith*. Thirdly, by shedding abroad his *love* into all their hearts. Fourthly, by regenerating them all by *one* and the same *Baptisme*. Fifthly, by nourishing them all with *one* and the same spirituall *food*. Sixthly, by being *one* quickning Head, of that *one* body of his Church, which he reconcileth to God *in the body of his flesh*. Hence it was, that the multitude of Beleevers in the Primitive Church, were of *one heart* and of *one soule*, in *truth*, *affection*, and *compassion*. And this should teach Christians to love one anothers seeing they are all members of the same holy and mysticall Body, whereof *Christ* is Head: and therefore they should have all a Christian *Sympathy*, and *fellow-feeling to rejoyce*, one in anothers joy, to *condole* one in anothers griefe, to beare with one anothers infirmitys; and mutually to relieve one anothers wants.

Of the fourth end of the Lords Supper.

4 *To feed the soules of the faithfull, in the assured hope of life everlasting.* For this Sacrament is a seale and pledge unto as many as shall receive the same according to Christs Insti-

Institution: that he will according to his promise, by the vertue of his crucified body and bloud, as verily feed our soules to life *Eternall*, as our bodies are by Bread and Wine nourished to this temporall life. And to this end, Christ in the action of the Sacrament, *really giveth* his very *body* and *bloud* to every faithfull receiver. Therefore the Sacrament is called *the communion of the body and bloud of the Lord*. And communication is not of things absent, but present: neither were it the *Lords Supper*, if the *Lords Body* and *Bloud* were not there. Christ is verily present in the Sacrament, by a *double* union: whereof the first is spirituall, twixt Christ and the worthy receiver. The second is *Sacramentall* twixt the *Body* and *Bloud* of Christ, and the *outward signes* of the Sacrament. The former is wrought by meanes that the *same holy Spirit*, dwelling in Christ and in the *faithfull*, incorporateth the faithfull, as members unto Christ their Head, and so makes them one with CHRIST, and partakers of *the Graces, Holinesse and eternall Glory* which is in him, as sure and assuredly as they heare the *words of the promise*, and are partakers of the *outward signes* of the *holy Sacrament*. Hence it

is

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is

that the will of Christ is a true Christians will: and the Christians life *Christ who liveth in him, Gal.* 2.20. If you look to the things that are united, this union is *essentiall*: if to the truth of this union, it is *real*. If to the manner how it is wrought, it is *spirituall*. It is not our faith that makes the Body & Bloud of *Christ* to be present, but the *Spirit* of Christ dwelling in him and us. Our *faith* doth but *receive* and *apply* unto our soules, those heavenly graces which are offered in this Sacrament.

The other being the *Sacramentall union*, is not a *Physicall* or *Locall*, but a *spirituall* conjunction of the earthly signes, which are Bread and Wine, with the heavenly graces, which are the *Body* and *Bloud* of *Christ* in the act of receiving: as if by a mutuall relation they were but *one* and the *same thing*. Hence it is, that in the same instant of time that the worthy receiver eateth with his mouth the *bread* and *wine* of the *Lord*; he eateth also with the mouth of his Faith, the very *Body* and *Bloud* of Christ: Not that Christ is brought downe from Heaven to the Sacrament, but that the holy *Spirit*, by the *Sacrament* lifts up his minde unto CHRIST, not by any *locall motion*, but by a

devine

out affection: so that in the holy contemplation of Faith, he is at that present with Christ, and Christ with him. And thus believing and meditating how Christ his body was Crucified, and his precious bloud shed for the remission of his sinnes, and the reconciliation of his Soule unto God: his Soule is hereby more effectually fed in the assurance of eternall Life, then Bread and Wine can nourish his body to this temporall life. There must be therefore of necessity in the Sacrament, both the outward signes to be visibly seene with the eyes of the body, and the Body and Bloud of Christ, to be spiritually discerned with the Eye of Faith. But the forme how the Holy Ghost makes the body of Christ, being absent from us in place, to bee present with us by our union, Saint Paule tearmes a great Mystery; such as our understanding cannot worthily comprehend. The Sacramentall Bread and Wine therefore are not bare signifying signes, but such as wherewith Christ doth indeed exhibit and give to every worthy Receiver, not onely his Divine vertue and efficacy, but also his very Body and Bloud, as verily as He gave to His Disciples the Holy Ghost, by the signe of His breathed Breath; or Health to the diseased,

eased, by the *Word of his mouth*, o
touch of his hand or garment. And th
apprehension by *faith* is more forcible
then the exquisitest *comprehension*
Sence or *Reason*. To conclude th
point: this holy Sacrament is the
blessed Bread, which being eate
opened the eyes o: the *Emaus*
they knew *Christ*. This is that *Lo*
Cuppe, by which *we are all made to*
drinke into one Spirit: This is th
Rocke flowing with Hony, that re
veth the fainting spirits of every
Ionathan, that tastes it with the
of Faith: This is that *Barly-lo*
which *tumbling from above*, strik
downe the Tents of the *Midianites*
infernall darkenesse. *Elias* Angelica
Cake and *water* preserved him fo
dayes in *Horeb*; and *Manna* (*Ang*
foode) fed the *Israelites* forty yeeres
the *Wildernesse*: but this is that t
Bread of life, and heavenly *Manna*
which if wee will duely eate, w
nourish our Soules for ever unto
eternall. How should then our soul
make unto *Christ that request* from
Spirituall desire, which the *Capernaites*
did from a *Carnall* motion? *Lord*
evermore give us this bread.

The fifth End of the Lords Supper.

5 *To bee an assured pledge unto us of our Resurrection.* The Resurrection of a Christian is two-fold: first, the *spirituall* Resurrection of our soules, in this life, from the death of *sin*, called the *first Resurrection*: because that by the *trumpet* of *Christs voice*, in the preaching of the *Gospel*, we are raised from the *death of sinne*, to the *life of grace*: *Blessed and holy is he* (saith S. *Iohn*) *who hath part in the first resurrection: for on such, the second death hath no power.* The *Lords Supper* is both a *meane and a pledge* unto us of this spirituall and first Resurrection. *He that eateth me, even he shall live by me.* And then are we *fit Guests to sit at the Table with Christ*, when *like Lazarus* we are raised from the *death of sin*, to *newnesse* of life.

The truth of this first Resurrection will appeare by the motion wherwith they are internally mooved: for if, when thou art moved to the duties of Religion, & practice of piety, thy hart answereth with *Samuel*, *Here I am: speake, Lord, for thy servant heareth:* And with *David*, *O God, my heart is ready:* And with *Paul*, *Lord, what wilt thou have mee to doe?* Then surely, thou art raised from the death of sinne, and hast thy part in the *first*

Resurrection: but if thou remainest ignorant of the true grounds of Religion, and findest in thy selfe a kinde of secret loathing of the exercise thereof, and must bee drawne, as it were against thy will, to do the workes of Piety, &c. then surely, thou hast *a name that thou livest, but art dead*, as Christ told the *Angell of the Church of Sardis*, and thy soule wants salt to keepe thy body from stinking.

Secondly, the *corporall* resurrection of our bodies at the last day, which is called the second *resurrection*, which freeth us from the first death. *He that eateth my Flesh, and drinketh my blood, hath eternall life, and I will raise him up at the last day.* For this Sacrament signifieth and sealeth unto us, that *Christ died* and *rose againe* for us, and that his flesh *quickneth* and *nourisheth* us unto eternall life, and that therefore our bodies shall surely be raised to eternall life at the last day. For seeing our *Head* is risen; all the *members* of the body shall likewise surely rise againe. For how can those bodies, which (being the *weapons of Righteousnesse*, Rom. 6. 13. *Temples of the Holy Ghost*, 1. Cor. 6. 19. and *members of Christ*) have beene fed and nourished with the *Body* and *Blood* of

that

the *Lord of Life*, but be raised up again at the last day? And this is the cause that the bodies of the Saints, being dead, are so severently buried & laid to sleep in the *Lord*. And their *buriall places* are termed the *beds* and *dormories* of the *Saints*. The reprobates shall arise at the last day, but by the Almighty power of *Christ*, as he is *Judge*, bringing them as Malefactours out of the Gaole, to receive their sentence, and deserved execution: but the Elect shall arise by vertue of *Christs Resurrection*, and of the Communion which they have with him, as with their *Head*. And his Resurrection is the cause and *assurance of ours*. The *Resurrection of Christ*, is a Christians particular faith: and *Resurrection* of the *dead*, is the *whilde of Gods* chiefest *confidence*. Therefore Christians in the Primitive *Church*, were wont to salute one another in the Morning with these phrases, *The Lord is risen*: and the other would answer; *True, the* LORD *is risen indeede*.

The sixth end of the Lords Supper.

6 *To seale unto us the assurance of everlasting life.* Oh what more wished or loved, than *life*? or what doe all men naturally more, either feare or

abhorre then *death*? Yet is this *first death* nothing, if it be compared with the second *death*: neither is this life any thing worth, in comparison of the life to come. If therefore thou desire to be assured of eternall life, prepare thy selfe to be a worthy Receiver of this *blessed Sacrament*. For our Saviour assureth us, *That if any man eate of this Bread, he shall live for ever: and the Bread that I will give, is my flesh, which I will give for the life of the world.* He therfore who duly eateth of this holy Sacrament, may truly say, not only, *Credo vitam æternam*, I believe the life everlasting; but also, *Edo vitam æternam*, I eate life everlasting. And indeed this is the *true tree of life*, which God hath planted in the middest of the *Paradise of the Church*. And wherof he hath promised to give *every one that overcommeth*, to eate. And this tree of life, by infinite degrees excelleth the *tree of life* that grew in the *Paradise* of *Eden*; for *that* had his roote in the *earth*, *this* from *heaven*; *that* gave but life to the *Body*, *this* to the *soule*; that did but preserve the life of the *living*, *this* restoreth life to the *dead*. The *leaves of this tree*, *heale the Nations* of beleevers, and it yeelds *every Moneth a new manner of fruit*, which nourisheth them

en to life everlasting. Oh, blessed e they who often eate of this Sacra- ent at least, once every moneth taste ew of this renewing fruite, which rist hath prepared for us at his Ta- le to heale our infirmities, and to co- rme our beliefe of life everlasting.

Of the seventh End of the Lords Supper.

7 To bind all Christians, as it were, *by an oath of fidelity*, to serve the one nly true God: and to admit no other *propitiatory Sacrifice for sins*, but that *ne reall Sacrifice* which by his death Christ *once offered*, and by which hee inished the *sacrifices of the Law*, and effected *eternall Redemption*, and *Righteousnesse* for all beleevers. And so to remaine for ever a publike *mark of profession*, to distinguish Christians from al sects and false Religions. And seeing that in the *Masse* there is a *strange Christ* adored, not he that was *borne* of the *Virgin Mary*: but one that is made of a *Wafer Cake*: and that the offering up of this *breaden god* is thrust upon the *Church*, as *a propitiatory Sacrifice for the quicke and the dead*: all true Christians, upon the danger of *wilful perjury*, before the *Lord Chiefe Justice* of heaven and earth, are to detest the *Masse*, as the Idoll of Indignation, which is most derogatory to

the all-sufficient World-saving [illegible] rits of *Christs death and passion*. [illegible] receiving the Sacrament of the Lo[illegible] Supper, we all sweare, that all [illegible] *Sacrifices* are ended by our Lo[illegible] death: and that his body and bl[illegible] once crucified and shed, is the pe[illegible] tuall foode, and nourishment of [illegible] soules.

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2 *How to consider thine owne unworthinesse.*

A Man shall best perceive his own *unworthinesse*, by examining his life, according to the tenne *Commandements* of Almighty God. Search therefore what duties thou hast *omitted*, and what *vices* thou hast *committed*, contrary to every one of the *Commandements*: remembring, that without *repentance* and *GODS mercy* in *Christ*, the *Curse of God*, containing all the miseries of this life, and everlasting torments in hell fire when this is ended, is due to the breach of the least of Gods *Commandements*. And having taken a due survey both of thy sinnes and miseries, retire to some secret place, and there putting thy selfe in the sight of the *Judge*, as

a guilty *malefactor*, standing at the barre to receive his sentence, bowing thy *knees* to the *earth*, smiting thy *brest* with thy *fists*, and be-dewing thy *cheeks* with thy *teares*, confesse thy sinnes, and humbly aske Him mercy and forgiveneſſe, in theſe or the like words.

An humble confeſſion of ſinnes, to be made unto God, before the receiving of the holy Communion.

O GOD and heavenly Father, when I conſider the goodneſſe which thou haſt ever ſhewed unto mee, and the wickedneſſe which I have *committed againſt heaven and againſt thee*, I am aſhamed of my ſelfe, and confuſion ſeemes to cover my face as a vaile: for which of thy *Commandements* have I not tranſgreſſed? O Lord, I ſtand here guilty of the breach of all thy holy Lawes: For the love of my heart hath not ſo intirely cleaved unto thy Majeſty, as to vaine and earthly things: I have not feared thy *Iudgements*, to deterre mee from ſinnes, nor *truſted* to thy *Promiſes*, to keepe me from doubting

of my *temporall*, or from *despaining* of mine *eternall* state. I have made the Rule of thy divine worship to be what my *mande thought fit*, not what my *word prescribed*: finding my heart more prone to remember my *blessed Saviour* in a *painted picture* of mine *device*, rather then to behold him crucified in his *Word* and *Sacraments*, after his owne ordinance. Where I should never use thy *Name* (wherat *all knees doe bow*) but with *religious reverence*, nor any part of thy worship, without due *preparation* and *Zeale*: I have blasphemously abused thy holy name, to *rase* and *customary* oathes, yea, I have used oathes by thy *sacred* name, and false covers of my fil thy sins And I have bin present at thy service oft-times more for *ceremony*, then *conscience*, & to *please* men more then to please thee, my gracious *God*.

Where I should sanctifie thy *Sabbath Day*, by being present at the *publike exercises* of the *Church*, and by meditating *privately* on the *Word* and *workes* of *God*, and by *visiting* the sicke, and relieving of my poore *brethren*: alas, I have thought those holy Exercises a burden, because they hindred my *vaine sports*; yea, I have spent many of thy Sabbaths in mine own *prophane pleasures*, without being present

present at any part of thy worship.

Where I should have given all due reverence to my *naturall, Ecclesiasticall, & politicke Parents*, I have not shewed that measure of duty and affection to my Parents, which their *care* and *kindnes* hath deserved. I have not had thy *Ministers* in such *singular love for their worke sake*, as I ought, but taunted at their *Zeale*, & hated them, because they reproved me *justly*: And I have carried my selfe contemptuously against thy *Magistrates* and *Ministers*, tho I knew that it is thine *Ordinance*, that I should be obedient unto them.

Where I should be *slow to wrath*, and *ready to forgive offences*, and not suffer the *Sunne to goe downe upon my wrath, but to do good for evill, loving my very enemies for thy sake*: I, alas, for *one furry word*, have burst out in open *rage*, and harbouring thoughts of mischiefe in my heart, I have preferred to *feede on mine owne malice*, rather then to *eate* of thy *holy Supper*.

Where I should keepe my *minde from all filthy lusts*, and my *body* from all *uncleannes*: O Lord, I have defiled both, and made my heart a *Cage* of all impure thoughes, and my *minde* a very *stie* of the uncleane spirit. Yea, the *remedie* which thou (Lord) hast ordained for *incontinency*, could not

containe

containe mee within the breach of *Chastity*; for by doting on *Beauty*, whose ground is but dust, Satan hath bewitched my flesh to lust after *strange* flesh.

Where I should have lived in *uprightnesse*, giving every man his *dues*, being contented with mine owne estate, and living conscionably in my *lawfull calling*, should be ready (according to mine ability) to lend and give unto the poore: Oh Lord, I have by *oppression*, *extortion*, *bribes*, *cavillation*, and other indirect *dealing*, under pretence of my *Calling* and *Office*, robbed and purloyned from my fellow Christians, yea, I have deceived and suffered *Christ*, where I was trusted many a time, in his *poore members*, to stand *hungry*, *cold* and *naked* at my doore, and *hungry*, *cold* and *naked*, to goe away, succourlesse, as hee came: and when the leannesse of his *cheekes* pleaded *pitty*, the hardnesse of my *heart* would shew no *compassion*.

Where I should have made conscience to *speake the truth in simplicity*, without any falsehood, *prudently* judging aright, and *charitably* construing all things in the best part; and should have defended the good *name* and *credit* of my neighbour;

alas (vile wretch that I am) I have belyed and *slandered* my fellow-brother, and as soone as I *heard* an ill report, I made my tongue the instrument of the Divell, to blazon that abroad unto others, before I knew the truth of it my selfe. I was so farre from speaking a good *word*, in defence of his *good name*; that it tickled my heart in secret to heare one that I envied, to bee taxed with such a blemish, though I knew that otherwise the graces of God shined in him in abundant measure. I made jests of *officious*; and advantage of *pernicious* lies: herein shewing my selfe a right *Cretian*, rather then an upright *Christian*.

And lastly (O LORD) where I should have rested fully *contented* with that portion which thy Majesty thought meetest to bestow upon mee in this *pilgrimage*: and rejoyce in *anothers* good as in mine owne: alas, my life hath been nothing else but a greedy lusting after this neighbours *house*, and that neighbours *land*; yea, secretly wishing such a man dead, that I might have his *living* or *office*; covering rather those things which thou hast bestowed on *another*, rather then being thankful for that which thou hast given unto my selfe. Thus I, *O Lord*, who am a *carnall sinner*, and *sold under sinne*,

have

have transgressed all thy holy and spiritual Commandements, from the *first* to the *last*, from the *greatest* to the *least*. And here I stand guilty before thy judgment seat, of all the breaches of all thy Lawes, and therfore liable to thy *Curse*, and to all the miseries that *justice* can powre forth upon so cursed a creature. And whither shall I go for deliverance from this misery? *Angels* blush at my rebellion, and will not helpe me: *Men* are guilty of the like *transgression*, and cannot keep themselves. Shall I then despaire with *Cain*, or make away my selfe with *Judas*? No, Lord: for that were but to end the miseries of this life, and to begin the endlesse torments of Hell: I will rather appeale to thy *Throne of Grace*, where mercy *raignes* to pardon *abounding* sins, and out of the depth of my *miseries*, I will cry with *David*, for the *depth* of thy *mercies*. *Though thou shouldest kill me with afflictions yet will I, like* Iob, *put my trust in thee.* Though thou shouldest drowne me in the Sea of thy displeasure, with *Ionas*, yet wil I catch such hold on thy mercy, that I will be taken up dead, clasping her with both my hands. And though thou shouldest cast me into the *bowels of Hell*, as *Ionas*, into the *Body* of the *Whale*: yet from thence

thence would I cry unto thee; *O God the Father of Heaven, O Iesus Christ the Redeemer of the World, O Holy Ghost my sanctifier, three persons and one eternall God, have mercy upon me a miserable sinner.* And seeing the goodnesse of thine own nature first mooved thee to send thine *onely begotten Son* to dye for my sinnes, that by his death I might bee reconciled to thy Majesty: O reject not now my penitent Soule, who being displeased with her selfe for sinne, desireth to returne to serve, and *please* thee in newnesse of life: and reach from Heaven thy helping hand to save me thy poore servant, who am (like *Peter*) ready to *sinke* in the Sea of my sins and misery. Wash away the multitude of my sins, with the *merits* of that *blood*, which I beleeve that thou hast so abundantly shed for penitent sinners.

And now that I am to receive this day the *blessed Sacrament* of thy precious *Body* and *Blood*, O LORD, I beseech thee, let thy holy spirit by thy Sacrament, seale unto my Soule, that by the merits of thy Death and passion, all my sins are so freely and fully remitted and forgiven, that the curses and judgements which my sinnes have deserved, may never have power either to *confound* mee in this life, or

or to condemne mee in the world which is to come: for my stedfast faith is, *that thou hast dyed for my sins, and risen againe for my justification.* This I believe, *O Lord, helpe mine unbelefe.* Worke in me likewise, I beseech thee, an *vnfained* Repentance, that I may heartily *bewaile* my former sins, and *loath* them, & serve thee henceforth in *newnes* of life, and greater measure of holy *devotion.* And let my soule never forget the infinite love of so sweet a *Saviour*, that hath laid downe His life to redeeme so vile a *sinner.* And grant, Lord, that having received these seales and pledges of my *communion* with thee, thou mayest henceforth so dwell by thy *Spirit* in me, and I so live by faith in thee, that I may carefully walke all the dayes of my life in *godlinesse* and *Piety* towards thee, and in Christian *Love* and *Charity* towards all my Neighbours, that living in thy feare, I may dye in thy *favour*, and after *death* be made partaker of *eternall life*, through *Iesus Christ* my Lord and onely Saviour, *Amen.*

3 Of

3 *Of the meanes whereby thou maist become a worthy Receiver.*

These *Meanes* are duties of two sorts: the former, respecting *God*; the latter our *Neighbour*. Those which respect God, are three: first, *sound knowledge*: secondly, *true faith*: thirdly, *unfained Repentance*. That which respecteth our *Neighbour*, is but one, *sincere Charity*.

1 *Of sound Knowledge, requisite in a worthy Communicant.*

Sound Knowledge is a *sanctified understanding of the first Principles of Religion*. As first, *of the Trinity of Persons in the Unity of the God-head*. Secondly *of the Creation of Man, & his Fall*. Thirdly, *of the Curse and misery due to sin*. Fourthly, *of the Natures and Offices of Christ, and redemption by faith in his death, especially of the Doctrine of the Sacraments, sealing the same unto us*. For, as an house cannot be built, unlesse the foundation be first laid: no more can *Religion* stand, unlesse it be first grounded upon the *certain knowledge of Gods* Word. Secondly, if we know not *Gods* will, we can neither *believe* nor doe the same. For as worldly businesse cannot be done but

but by them who have skil therein, so without knowledge must men be much more ignorant in *divine* and *spiritual* matters. And yet in *temporal things* a man may doe much more by *the light of nature*: But in *religious mysteries* the more we relie upon *natural reason*, the further we are from comprehending *spiritual truth*. Which discovers the *fearefull* estate of those who *receive* without *knowledge*, and the *more fearefull* estate of those *Pastors*, who *minister* unto them without *catechising*.

2 *Of sincere Faith, required to make a worthy Communicant.*

Sincere Faith, is not a bare knowledge of the Scriptures, and first grounds of Religion, (for that *Devils* and *Reprobates* have in an excellent measure, and doe believe it, and *tremble*) but *A true perswasion, as of all those things whatsoever the Lord hath revealed in his word: so also a particular application unto a mans owne Soule, of all the promises of mercy which God hath made in Christ to all believing sinners.* And consequently, that *Christ and all his merits doe belong unto him as well as to any other.* For first, if wee have not the righteousnesse of *Faith*, the Sacrament *seales nothing*

unto

unto us, and *every man in the Lords Supper receiveth so much as hee believeth.* Secondly, because that without Faith we communicating on *Earth*, cannot apprehend Christ in *Heaven*. For as he *dwelleth in us by Faith*, so by *faith* wee must likewise *eate him*. Thirdly, because that without *faith* we cannot be perswaded in our consciences that our receiving is *acceptable* unto God.

3 *Of unfained repentance requisite for a true Communicant.*

True Repentance is a holy change of the minde, when upon the feeling sight of Gods mercy, and of a mans owne misery, he turneth from all his knowne and secret sinnes, to serve God in holinesse and righteousnesse al the rest of his dayes. For as he that is glutted with *meate*, is not apt to eate bread: so he that is stuffed with sins, is not fit to receive *Christ*. And a *conscience* defiled with wilfull filthinesse, makes the use of al *holy things* unholy unto us. Our sacrificed spotlesse Passeover cannot be eaten with the sowre leaven of malice and wickednesse, saith *Paul.* 1. Cor. 5. 8. Neither can the old bottles of our corrupt and impure consciences retaine the new wine of CHRISTS precious bloud, as our Saviour saith,

Marke

Marke 3.22. We must therefore truly repent, if we will bee worthy partakers.

1. *The duty to be performed in regard of our Neighbour, is Charity.*

Charity is a hearty forgiving of them who have offended us, and after reconciliation, an outward unfained testifying of the inward affections of our hearts, by gestures, words, and deeds, as often wee meet, and occasion is offered. For first, without love to our neighbour, *no sacrifice is acceptable unto God.* Secondly, because one chiefe end wherefore the *Lords Supper* was ordained, is, to *confirme* Christians love one towards another. Thirdly, no man can assure himselfe that his *owne sinnes* are forgiven of God, if his heart cannot yeeld to forgive the faults of men that have offended him. Thus far of the *first sort* of duties which we are to performe before wee come to the LORDS Table, called *Preparation.*

2 Of the second sort of duties which a worthy Communicant is to performe at the receiving of the Lords Supper, called Meditation.

THIS exercise of spirituall *Meditation*, consists in diverse points.

First, when the *Sermon* is ended, and the *Banquet* of the *Lords Supper* begins to bee celebrated, meditate with thy selfe how thou art invited by *Christ*, to be a guest at his holy *Table*, and how lovingly hee inviteth thee: *Ho, every one that thirsteth, come ye to the waters of life, &c. Come buy wine and milke without money, and without price: eate ye that which is good, let your soule delight it selfe in fatnesse. Take ye, eat ye, this is my body, which was broken for you, drinke you all of this; for this is my blood, which was shed for the remission of your sins.* What greater honour can be vouchsafed, than to be admitted to sit at the Lords owne Table? What better fare can be afforded, than to feed on the Lords owne body and blood? If *David* thought it to be the *greatest favour* that he could shew unto good *Barzillai*, for all the kindnesse that hee

shewed

shewed unto him in his trouble, to offer him, *that hee should feede with him at his own Table in Ierusalem*; how much greater favour ought we to account it, when *Christ doth indeed feede us in the Church at his owne Table, and that with his owne most holy Body and Blood?*

2 As *Abraham*, when hee went up to the *Mount*, to sacrifice *Isaac* his Sonne, left his servants beneath in the valley: so when thou comest to the spirituall Sacrifice of the *Lords Supper*, lay aside all *earthly thoughts* and *cogitations*: that thou mayest wholly contemplate of Christ, and offer up thy *Soule* unto him, who sacrificed both his *Soule* and *Body* for thee.

3 Meditate with thy selfe, how precious and venerable is the *Body* and *Blood* of the *Sonne of God*, who is the *Ruler* of heaven and earth: the Lord, at whose becke the *Angels* tremble, and by whom both the quick and dead shall be judged at the last day, and thou among the rest. And how that it is he, who having bin *crucified* for thy sins, offereth now to be receiv'd by faith into thy *soule*. On the other side, consider how sinfull a creature thou art: how altogether unworthy of so holy a *Guest*: how ill deserving to taste of such sacred

food,

soul, having been *conceived in filthi-nesse*, and *wallowing* ever since in the myre of iniquity; bearing the Name of a Christian, but doing the workes of the Divel; adoring Christ with an *Ave Rex* in thy mouth, but *spitting Oathes* in His face, and crucifying Him anew with thy graceleſſe actions.

Fourthly, ponder then, with what face dareſt thou offer to touch *ſo holy* a body with ſuch defiled hands? Or to drinke ſuch precious bloud with ſo *lewd* and *lying* a mouth, or to lodge ſo bleſſed a Gueſt in ſo uncleane a ſtalle? For if the *Bethſhemites* were ſlaine, for but looking *irreverently*, into the *Arke of the old Teſtament*, what judgement mayeſt thou juſtly expect, who with ſuch *impure* eyes and heart, art come to ſee and receive the *Arke* of the *New Teſtament*, in which *dwelleth all the fullneſſe of the God-head bodily*?

If *Vzza* for but touching (though not without *Zeale*) the *Arke* of the Covenant, was *ſtricken* with *ſudden death*, what *ſtreake* of *Divine Iudgement* mayeſt thou not feare, that ſo rudely, with *uncleane* hands, doeſt preſume to handle the *Arke* of the *eternall Teſtament*, *wherein are hid all the treaſures of Wiſedome and Knowledge*?

If

If S. *John Baptist* (the holiest [illegible] (Christ excepted) that was born [illegible] a Woman) thought himselfe [illegible] thy to bear his shoes, O Lord [illegible] unworthy is such a *profane* [illegible] thou art, to eat his *holy flesh*, [illegible] drinke his *precious blood*!

If the blessed Apostle Saint P[illegible] seeing but a *glimpse* of Christ [illegible] mighty power, thought himself [illegible] worthy to stand in the same [illegible] with him; how unworthy art [illegible] to sit with Christ at the same [illegible] where thou mayest behold the [illegible] *nitenesse* of his *grace* and *mercy* [illegible] played?

If the *Centurion* thought that [illegible] *roofe of his house* was not worthy [illegible] harbour so divine a Guest, what [illegible] can there be sit under thy *ribbes* [illegible] *Christs holinesse* to dwell in?

If the *blood-issued* sick Woman [illegible] red to touch the *Hemme of his Garment*; how shouldest thou tremble to eate his *flesh*, and to drink his *ad-dealing blood*?

Yet if thou commest humbly, in *faith*, *repentance*, and *charity*, abhorring thy sins past, and purposing unfainedly to amend thy life henceforth, let not thy former sins affright thee; for they shall never be laid unto thy charge: and this Sacrament

shall

all seale unto thy soule, that all thy
ns and the *judgments* due unto them,
e fully *pardoned*, and cleane washed
way by the *blood* of *Christ*. For, this
acrament was not ordained for them
ho are *perfect*; but to help *peni-*
ent sinners unto *perfection*. Christ
ame *not to call the righteous, but sin-*
ers to Repentance. And he saith, *that*
he whole needs not the Physician, but
hey that are sicke: *Those* hath *Christ*
alled, and when they *came*, *them* hath
e ever *helped*. Witnesse the whole
Gospell, which testifieth, that not one
inner, who came to *Christ* for mercy,
went ever away without his errand.
Bathe thou likewise thy *sicke Soule*
n this *Fountaine of Christs blood*, and
doubtlesse, according to His promise,
Zach. 13.1. thou shalt be healed of all
thy *sins*, and *uncleannesse*. Not *sinners*
therefore, but they who are unwilling
o repent of their sinnes, are debarred
his Sacrament.

Fifthly, meditate, that Christ left
His Sacrament unto us, as the chiefe
Token and *Pledge of His Love*: nay
when wee would have made Him a
King, *Ioh.* 6.15. (which might have
seemed a requitall of kindnesse) but
when *Iudas* and the High Priests were
conspiring his *death*, (therefore wholly
of his meere favour.) When *Nathan*

shew *David* how entirely the ... man *loved his sheepe* that was ... by the *rich man*: *he gave her* (saith ... *to eate of his owne morsels, and ... cup to drink*, 2. *Sam.* 12. 3. And ... not then the *love* of *Christ* to ... *Church* bee unspeakeable, when ... gives her His owne *flesh* to *eate*, ... His owne *blood* to *drinke*, for her ... tuall and eternal nourishment? If ... there be any love in thine heart, ... the *Cuppe of Salvation* into thy ... and pledge His *love* with *love* ... *Psal.* 116. 11.

Sixtly, when the Minister ... meth the holy consecration of ... Sacrament, then lay aside all pray... reading, and all other Cogitat... whatsoever: and settle thy medit... ons only upon those holy *actions* ... *rites*, which according to *Christs in... tution* are used in and about the ... Sacraments: For it hath pleased G... (considering our weakenesse) to ... poynt those Rites as meanes, the be... ter to lift up our minds to the serv... contemplation of *his heavenly graces*.

When therefore thou seest ... Minister *putting apart Bread* and ... on the *Lords Table*; and *consecrat*... them by *Prayers* and the rehearsi... of *Christs institution*, to be a holy *Sa... crament* of the blessed *Body* and ...

f Christ; then *meditate*, how God *e* Father, of His *meere love* to man-*inde*, set *apart* and *sealed* His *onely gotten Sonne*, to be the *All-suffi-ent meanes*, and *onely Mediator*, to *deeme us from sinne*, and to *receiv-le* us to His *grace*, and to *bring* us *o* His *Glory*.

when thou seest the Minister *breake* the *Bread*, being blessed, thou must meditate, that *Iesus Christ* the eter-all Sonne of God was put to death, nd His blessed *Soule* and *Body* (with he sense of Gods anger) broken a-under for thy sinnes, as verily as hou now seest the holy Sacrament o be broken before thine eyes: and withall call to minde the hainous-nesse of thy sins, and the greatnesse of Gods hatred against the same: seeing Gods justice could not be satisfied, but by such a *Sacrifice*.

When the Minister hath blessed and broken the Sacrament, and in addressing himselfe to distribute it; then meditate, *That the King* (who is the Master of the Feast) *stands at the Table to see his Guests*; and look-eth upon thee, whether thou hast on thee thy *wedding garment*. Thinke al-so, that all the holy *Angels* that at-tend upon the Elect in the Church, and doe *desire to behold the celebration*

of those holy Mysteries, do observ[illegible] reverence and behaviour: Lo[illegible] soule therefore, whilest the M[illegible] bringeth the Sacrament unto th[illegible] offer this or the like short Soli[illegible] unto Christ.

A sweete Soliloquie to be said bet[illegible] the Consecration and receiving of the Sacrament.

IS it true indeed; that God will [illegible] on earth? Behold, the Heaven, [illegible] the Heaven of Heavens are not ab[illegible] containe thee: how much more [illegible] is the soule of such a sinfull Caitise [illegible] ant to receive thee?

But seeing it is thy blessed plea[illegible] to come thus to *suppe* with me, and [illegible] *dwell* in mee, I cannot for joy [illegible] burst out, and say, *What is man th[illegible] thou art so mindfull of him, and [illegible] sonne of man, that thou so regard[illegible] him?* What favour soever thou vou[illegible] safest mee in the *abundance* of th[illegible] *Grace*, I will freely *confesse* what [illegible] am in the *wretchednesse* of my *Na[illegible]ture*. I am, in a word, a carnall Crea[illegible]ture, whose very Soule is *sould under sinne*: a wretched man, compassed a[illegible]bout with a *body of death*. Yet Lord

seeing

ing thou *callest*, here I come; and ing thou calleſt *ſinners*, I have uſt my ſelfe in among the reſt; d ſeeing thou calleſt all with their *weſt loads*, I ſee no reaſon why I uld ſtay behind. O Lord, I am *ke*: and whither ſhould I go, but unthee the *Phyſician* of my Soule? hou haſt cured many, but never ddeſt thou meete with a more miſeble Patient: for I am more *leprous* an *Gehezi*, more uncleane than *Magdalen*, more blinde in Soule, than *Bartimeus* was in Body, for I have ved all this while, and never ſeene he *true light* of thy Word. *My ſoule* ins with a greater *ſtaine of ſinne*, than as the *Hemoriſſe iſſue of blood*. *Mehibosheth* was not more lame to goe, han my Soule is to *walke* after thee n love. *Ieroboams Arme* was not more *withered* to ſtrike the Prophet, han my *hand* is maymed to relieve he poore. Cure *me*, O Lord, and thou ſhalt doe as great a worke as in curing *them all*. And though I have *all* their *ſins* and *ſores*, yet Lord, ſo *abundant* is thy *grace*, ſo *great* is thy *Skill*, *that if thou wilt*, thou canſt with a *word*, forgive the *one*, and heale the *other*. And why ſhould I doubt of thy good *will*, when to ſave me, will coſt thee now but one *loving ſmile*; who diſ-

deſt ſhew thy ſelfe ſo willing to redeeme me, though it ſhould coſt thee *all thy heart bloud*: and now offereſt ſo graciouſly unto me the aſſured pledge of my Redemption by thy *bloud*? *Who am I, O Lord God*? and what is my merit, that thou haſt bought me with ſo *deare a price*: It is meerely thy *mercy*; *and I, O Lord am not worthy the leaſt of all thy mercies*, much leſſe to be a partaker of this holy Sacrament, which is the greateſt pledge of the greateſt mercy, that ever thou didſt beſtow upon thoſe *Sonnes of men* whom thou loveſt. How might I, in reſpect of mine *owne unworthineſſe*, cry out for feare at the ſight of thy *holy Sacrament*, as the *Philiſthims* did, when they ſaw the Arke of God come into the aſſembly? *Woe now unto me a ſinner*; but that thy *Angell* doth comfort me, as he did the woman: *Feare thou not, for I know that thou ſeekeſt IESVS which was crucified*. It is thou indeed that my ſoule ſeeketh after. And heere thou offereſt thy ſelfe unto me in thy bleſſed Sacrament. If therefore *Elizabeth* thought her ſelfe ſo much *honoured*, at thy preſence in the *wombe* of thy *bleſſed Mother*, that the *Babe ſprange in her belly for joy*; how ſhould my *ſoule* leape within me for joy, now that

that thou commeſt by thy holy Sacrament, to dwel in my hart for ever? Oh what an honour is this, not that the *Mother of my Lord*, but my *Lord himſelfe* ſhould come thus to viſit me? Indeed, Lord, I confeſs with the faithfull *Centurion*, that *I am not worthy that thou ſhouldeſt come under my roofe*: and that if thou *didſt but ſpeake the word only, my ſoule ſhould be ſaved*: yet ſeeing it hath pleaſed the riches of thy *grace*, for the better ſtrengthning of my *weakenes*; to ſeale thy mercy unto me, by thy *viſible ſigne*, as well as by thy *viſible word*: in all thankfull humility my *ſoule* ſpeaks unto thee with the bleſſed *Virgin*: *Behold the handmaid of the Lord, be it unto me according to thy word. Knocke* thou, *O Lord*, by thy *Word* and *Sacraments*, at the doore of my heart, and I will, like the *Publican*, with both my fiſts, knock at my *breſt*, as faſt as I can, that thou mayeſt enter in. And if the doore will not open faſt enough, break it open, O Lord, by thine Almighty power, and then enter in, and dwel there for ever, that I may have cauſe with *Zacheus*, to acknowledge, that *this day ſalvation is come into mine houſe*. And caſt out of me whatſoever ſhall be offenſive unto thee: for I reſigne the whole poſſeſſion of my heart unto thy

sacred Majesty, intreating that I may not live henceforth, but that thou mayest live in me, speake in me, walke in me, and so governe me by thy Spirit, that nothing may be pleasing unto me, but that which is acceptable unto thee: That finishing my course in the life of grace, I may afterward live with thee for ever in the Kingdome of glory. Grant this, O Lord Iesus, for the merits of thy death and blood-shedding. Amen.

When the Minister bringeth towards thee the Bread, thus blessed, and broken, and offering it unto thee, bids thee, take eate, &c. then meditate that Christ Himselfe commeth unto thee, and both offereth, and giveth indeed unto thy faith, his very body and blood, with all the merits of his death and passion, to feede thy Soule unto eternall life: as surely as the Minister offereth and giveth the outward signes that feede thy body unto this temporall life. The bread of the Lord is given by the Minister, but the Bread which is the LORD, is given by Christ Himselfe.

When thou takest the bread at the Ministers hand to eate it, then rowse up thy soule to apprehend Christ by faith: and to apply his merits to heale thy miseries. Imbrace him as sweetly

with

with thy *Faith* in the *Sacrament*, as ever *Simeon* hugged Him with his armes in His *swadling clouts*.

As thou eatest the Bread, imagine that thou seest Christ *hanging upon the Crosse*, *and by* His unspeakeable torments, fully satisfying *Gods* justice for thy sinnes: and strive to be as verily partaker of the *spirituall grace*, as of the *Elementall signes*. For, the *Truth* is not absent from the *signe*, neither doth *Christ* deceive, when hee saith, *This is my body*: But He giveth *Himselfe* indeed to every soule that *spiritually* receives Him *by faith*. For as ours is the same *supper* which *Christ* administred: so is the same Christ verily present at his owne Supper, not by any *Papall transubstantiation*, but by a *sacramentall participation*, whereby Hee doth truely feede the faithfull unto eternall life: not by *comming downe* out of heaven unto thee, but by lifting thee up from the earth unto Him. According to the old saying: *Sursum corda*, Lift up your hearts: And, *where the carkeis is, thither will the Eagles resort*, *Mat.* 24.

When thou seest the *Wine* brought unto thee apart from the *Bread*, then remember, that the *Blood of Iesus Christ*, was as *verily* separated from his body upon the Crosse, *for the remis-*

sion of thy sinnes: And that this is the *seale of the new Covenant*, which God hath made, to *forgive all the sins of all penitent sinners that believe in the merits of His bloud-shedding*. For this Wine is not a Sacrament of *Christs bloud contained in His veynes*; but as it was *shed* out of His body upon the Crosse, for *the remission of the sins* of all that beleeve in him.

As thou drinkest the Wine, and powrest it out of the *Cup* into thy *stomacke*; meditate and believe, that by the merits of that Bloud, which *Christ* shed upon the Crosse, all thy sins are as *verily forgiven*, as thou hast now *drunke* this Sacramentall Wine, and hast it in thy stomacke. And in the *instant* of drinking, settle thy Meditation upon Christ, as He hanged upon the Crosse; as if like *Mary* and *Iohn*, thou diddest see Him *nailed*, and His *bloud running downe His blessed side*, out of that *gastly wound*, which the *Speare* made in His *innocent heart*; wishing thy *mouth* clozed to his *side*, that thou mightest receive that *precious bloud*, before it fell to the *dusty earth*: And yet the *actuall drinking* of that *reall bloud* with thy mouth, would be nothing so *effectuall*, as this *Sacramentall drinking* of that blould spiritually by *Faith*. For one of the

Souldiers

Souldiers might have drunke that, and beene ſtill a *Reprobate*, but whoſoever drinketh it *Spiritually by faith*, in the Sacrament, ſhall *ſurely* have the *Remiſſion* of his ſinnes, and *Life* everlaſting.

As thou feeleſt the *Sacramentall* Wine which thou haſt drunke, *warming* thy cold ſtomacke; So endeavour to feele the *HOLY GHOST cheriſhing* thy ſoule in the joyfull aſſurance of the forgiveneſſe of all thy ſinnes, by the merits of the bloud of *Chriſt*. And to this end, GOD giveth every faithfull ſoule, together with the *Sacramentall bloud*, the *Holy Ghoſt to drinke. We are all made to drinke into one Spirit.* And ſo lift up thy minde from the contemplation of Chriſt, as Hee was crucified upon the Croſſe, to conſider how He now *ſits in glory at the right hand of his Father*, making *interceſſion* for thee, by preſenting to His Father the *invaluable merits* of His death, which Hee once ſuffered for thee, to appeaſe His Iuſtice for the ſins which thou doeſt daily commit againſt Him.

After thou haſt eaten and drunke both the Bread and Wine, labour that as thoſe *Sacramentall Signes* doe turne to the nouriſhment of thy *Body*, and by the digeſtion of heate become

one

one with thy substance: so by the *operation* of *Faith* and the *Holy Ghost*, thou mayest become *one* with Christ, and Christ with thee: and so mayest feele thy *communion* with Christ confirmed, and increased daily more and more: That as it is impossible to separate the *Bread* and *Wine* digested into the bloud and substance of thy body: so it may be more unpossible to part *Christ* from thy *soule*, or thy *soule* from *Christ*.

Lastly, as the Bread of the Sacrament, though confected of many Graines, yet makes but one *Bread*: so must thou remember, that though all the faithfull are many: yet are they all but *one mysticall body*, whereof *Christ is Head*. And therefore thou must love every Christian as thy selfe, and a member of thy body.

Thus farre of the duties to be done at the *receiving* of the holy Sacrament, called *Meditation*.

3 *Of the duties which we are to performe after receiving of the holy Communion, called Action, or Practice.*

THe duty which wee are to performe *after* the receiving of the *Lords Supper*, is called *Action* or *Practice*: without which all the reſt will miniſter unto us no comfort.

The *Action* conſiſts of two ſorts of duties: *firſt*, ſuch as we are to performe in the *Church*: or elſe after that we are gone home.

Thoſe that we are to performe in the *Church*, are either ſeverall from our owne *ſoules*, or elſe joyntly with the *Congregation*.

The ſeverall duties which thou muſt performe from thine owne *ſoule*, are three: *Firſt*, thou muſt be carefull (that foraſmuch as CHRIST now *dwelleth* in thee, therefore) to entertaine Him in a cleane heart, and with *pure affections*, for, the *moſt holy* will be *holy* with the *holy*: for if *Joſeph* of *Arimathea*, when hee had begged of *Pilate* his dead *body*, to bury it, wrapped it in ſweete *odours* and *fine linnen*, and laid it in a new *Tombe*; how much

more

more shouldest thou lodge *Christ* in a *new Heart*, and perfume his Roome with the *odoriferous Incense of Prayers*, and all *pure affections*? If God required *Moses* to provide a *Pot of pure Gold* to keepe the *Manna* that fell in the wildernesse: what a pure heart shouldest thou provide to receive this divine *Manna*, that is *come downe from heaven*.

And as thou camest sorrowing, like *Ioseph* and *Mary*, to seeke Christ in His *Temple*, so now having there found Him in the middest of His *Word* and *Sacrament*, be carefull with joy to carry Him home with thee, as they did.

And if the man that found but *his lost sheep rejoyced* so much, how canst thou, having found the *Saviour of the World*, but rejoyce *much more*?

Secondly, thou must offer the *sacrifice of a private thanksgiving* unto God for this inestimable grace and mercy: for as this action is common unto the whole Church; so is it applyed particularly to every one of the faithfull in the Church, and for this particular mercy, every soule must joyfully offer up a particular Sacrifice of *Thanks-giving*. For if the *wisemen* rejoyced so much when they saw the *Starre* which conducted them

unto

unto *Christ*, and worshipped Him so devoutly, when he lay a *Babe* in the *Manger*, and offered unto Him their *Gold*, *Myrrh* and *Frankincense*, how much more shouldest thou rejoyce now, that thou hast both seene and received this *Sacrament*, which guideth thy Soule unto Him where he *sitteth at the right hand of His Father in glory*? And thither lifting up thy heart, adore him, and offer up unto Him the *Gold* of *Faith*, the *Myrrh* of a *mortified* and *pure heart*, and this or the like *sweet Incense of Prayer*, and *Thankes-giving*.

A Prayer to be said after the receiving of the Communion.

WHat shall I render unto thee (O blessed Saviour) for all these *blessings*, which thou hast so graciously bestowed upon my soule? How can I sufficiently *thanke* thee, when I can scarce expresse them? Where thou mightest have made me a *Beast*, thou madest mee a *Man* after thine *owne Image*. When by sin, I had lost both *thine Image*, and *my selfe*: thou didst renew in mee thine *Image* by thy *Spirit*, and diddest *redeem* my soule by thy *blood* againe: and now thou hast

given

given unto me thy seale and pledge of my *Redemption*; nay, thou hast given thy selfe unto me, O *blessed Redeemer*. Oh, what an inestimable *treasure of riches*, and overflowing *fountaine of grace* hath he got, who hath gained thee? No man ever touched thee by *faith*, but thou didst *heale* him by *grace*: for thou art the *Author of salvation*, the *remedy* of all *evils*, the *medicine* of the sick, the *life* of the *quick*, and the *resurrection* of the *dead*. Seemed it a small matter unto thee to appoint thy holy Angels, to attend upon so vile a creature as I am; but that thou would'st enter thy selfe into my *soule*, there to *preserve*, *nourish* and *cherish* me unto life eve lasting?

If the *carkas* of the *dead Prophet* could revive a *dead man* that touched it; how much more shall the *living body of the Lord of all Prophets*, quicken the faithfull, in whose heart hee *dwelleth*? And if thou wilt raise my body at the *last* day out of the dust; how much more wilt thou now *revive* my soule which thou hast *sanctified* with thy *Spirit*, and *purified* with thy *blood*? O Lord, what could I more desire, or what could'st thou more bestow upon me, than to give me thy *body* for *meat*, thy *blood* for *drinke*, and to lay downe thy *Soule* for the price

of

of my redemption? Thou Lord, endu-
redst the *paine*, and I doe reape the
profit: I received *pardon*, and thou
didst beare the *punishment*. Thy *teares*
were my *bath*, thy *wounds* my *weale*,
and the *injustice* done to thee, satisfi-
ed for the *judgement* which was *due* to
me. Thus by thy *birth*, thou art *become*
my brother; by thy *Death*, my *Ran-*
some; by thy *Mercy*, my *Reward*; and
by thy *Sacrament*, my *nourishment*. O
divine food! by which the *sonnes of*
men are transformed into the *sons of*
God: so that *mans nature* dieth, and
Gods nature liveth, and ruleth in us.
Indeed, all *creatures* wondred, that the
Creator would be inclosed 9. moneths
in the *Virgins* wombe, (though
her wombe being replenished with
the *Holy Ghost*, was more splendid
than the *starry Firmament*,) but that
thou shouldest thus humble thy selfe
to dwell for ever in my heart, which
thou foundest more uncleane than a
dunghill, it is able to make all the
creatures in heaven and earth to stand
amazed. But seeing it is thy free grace
and meere pleasure thus to enter and
dwell in my heart, I would to God
that I had so pure a heart as my heart
could wish, to entertaine thee. And
who is fit to entertaine Christ? or who
though invited, would not chuse with

Mary

Mary, rather to kneele at thy feet, than presume to sit with thee at thy Table? though I want a *pure heart* for thee to *dwell in*, yet *weeping eyes* shall never be wanting to wash thy blessed *feet*, and to lament my *filthy sins*: albeit I cannot weepe so many teares as may suffice to wash thy holy feet, yet Lord it is sufficient that thou hast shed *blood* enough to cleanse my sinfull *soule*. And I am fully (O Lord) assured, that all the *dainty fare* wherewith the disdainfull *Pharisee* entertained thee at his Table, did not so much please thee, as those *teares* which penitent *Mary* powred under the *Table*. I would therefore wish with *Ieremy*, that my *head were a Fountaine of teares*, that seeing I can by no meanes yeeld sufficient thanks for thy love to me; yet I might by continuall teares, testifie my love unto thee. And though no man is worthy of so infinite a grace; yet this is my comfort, *that he is worthy, whom thou in favour accountest worthy*. And seeing that now of thy meere grace thou hast counted me (among others thy chosen) worthy of this unspeakable favour, and sealed by thy Sacrament the *assurance* of thy *love*, and the *forgivenesse* of my *sins*: O Lord confirme thy favour unto thy servant, and say

y of mee as *Isaac* did of *Iacob*, *I ve blessed him, therefore he shall be lessed.* And that I may say unto thee ith *David*, *Thou, O Lord hast blessed y soule, and made it thy house, and it all be blessed for ever.* And seeing it leased thee to blesse the house of bed Edom, *and all his houshold, whiles the Arke of the Lord remained in his ouse:* I doubt not but thou wilt much oore blesse my soule and body, and ll that doe belong unto mee, now hat it hath pleased thy Majesty, of hine owne good will, to *enter under my roofe*, and to dwell for ever in my poore *Cottage*. Blesse me, O Lord, so hat my sins may wholly be remitted by thy bloud, my conscience sanctified by thy Spirit, my minde enlightned by thy truth, my heart guided by thy *Spirit*, and my will in all things *subdued* to thy *blessed will* and *pleasure*. Blesse me with all graces which I want, and increase in me those good gifts, which thou hast already bestowed upon me. And seeing that I hold thee not by the Armes, as *Iacob*, wrestling without me; but inwardly dwelling by Faith within mee, surely, Lord, *I will never let thee goe except thou blesse me*, and give me a *new name*, *a new heart*, *a new spirit*, and strength by the power of God to

prevaile

prevaile over sinne and Satan. And I beseech thee, O Lord, desire not to depart from me, as thou diddest from *Iacob*, because the *day breaketh*, and thy grace beginneth to dawne and appeare. But I from my soule, humbly with the *Emmaites* entreate thee, O sweet *Iesus*, *to abide with me, because it draweth toward night.* For *the night* of *temptation*, the *night* of *tribulation*, yea, my *last long night* of *death* appeareth: O blessed Saviour, stay with me therefore now and ever. And *if thy presence goe not home with me, carry me not from hence. Goe* with me, and live with me, and let neither death nor life separate me from thee. *Drive* me from my selfe, *draw* me unto thee. Let me be *sicke*, but *found* in thee, and in my *weake nesse* let thy strength appeare. Let me seeme as *dead*, that thou alone mayest be seene to *live* in me, so that all my *members* may be but *Instruments* to act thy *motions. Set me as a Seale upon thine Heart*, and let thy *Zeale* be sealed upon mine, that I may be out of love with all; that I may be onely in love with thee. And grant, O Lord, that as thou now vouchsafest me this favour to sit at thy Table to receive this Sacrament in thy house of grace, so I may hereafter through thy mercy,

cy, be received to *eate and drinke at thy Table in thy Kingdome of glory.* And for thy mercy, I doe here with the foure Beasts, and foure and twenty Elders, cast my selfe downe before thy *Throne of Grace*, acknowledging that it is thou that hast *redeemed me with thy blood, and that salvation commeth onely from thee.* And therefore *unto thee I doe yeeld all praise and glory, and wisedome, and thankes, and honour, and power, and might, and majesty, O my Lord, and my God, for evermore*, Amen.

Thirdly, seeing Christ hath sacrificed Himselfe for thee: (and all that thou canst give, is too little) therefore thou must offer thy selfe to be a *living, holy and acceptable sacrifice unto God*; by serving him in *righteousnesse* and *holinesse* all thy dayes. Thus *Tertullian* witnesseth, that in his time, a Christian was knowne from another man, onely by the *holinesse* and *uprightnesse* of his life.

2 *Of the duties which we are to do after the Communion, joynly with the Congregation.*

THe duties to be performed *joynly* with the *Church*, are three. First, *publike Thankesgiving*, both by *Prayers*, and *singing of Psalmes*: that *Christ* Himselfe and His Apostles did. Secondly, *Joyning* with the *Church*, in giving (every man according to his *ability*) towards the *relefe of the poore*. This was the manner of the primitive Churches, to make *Collections* and *Love-Feasts* after the *Lords Supper*, for the reliefe of the poore *Christians*. Thirdly, when thankes and praise is ended, then with all reverence to stand up, and to receive the *blessing of God*, by the mouth of His *Ministers*, and receive it as if thou diddest heare *God* himselfe pronouncing it unto thee from heaven. For by *their blessing God doth blesse His people*.

Thus farre of the duties to be practised in the Church.

The duties which thou art to practise after that thou art departed home, are three. First, to observe diligently; whether thou hast truely received *Christ* in the *Sacrament*. Which thou mayest thus easily perceive, for seeing

seeing *His flesh is meate indeed, and his bloud is drinke indeede*, and that he is *so full of grace*, that no man ever touched Him by *faith*, but he received *vertue* from Him; it cannot possibly be, that if thou hast eaten His flesh, or drunke His bloud, but thou shalt receive grace and power to be cleansed from thy sinnes and filthinesse. For if the *Hemoriſe* that did but touch His *garment*, had her *bloudy issue* that continued so long, *forthwith* stanched: how much more will the *bloudy issue of thy sinne* be stanched: if thou then hast truely eaten and drunke the *very flesh and bloud of Christ*? But if thy issue still runneth, thou mayest justly suspect thou hast never yet *truly touched Christ*.

Secondly, seeing thou hast now *reconciled* thy selfe to *God*, and *renewed* thy Covenant, and *vowed* newnesse and amendment of life: thou must therefore have a speciall care, that thou dost not yeeld to commit thy former sins any more: knowing that the *uncleane spirit*, if ever he can get into thy Soule againe, after that it is *swept* and *garnished*, he will enter forcible possession, with seven *other Divels worse than himselfe*: so that *the end of that man shall be worse than his beginning*. Be ye not therefore like the

Dog

Dog that returnes to his vomit, or
washed Sowe, that wallowes in
mire againe. And returne not to
malice, like to the *Adder*, who
aside her *poison* while she *drinks*,
it up againe when she hath done.
When either the *devill* or thy *flesh*
offer to tempt and move thee
lapse into thy *former* sins: answer
as the *Spouse* doth in the *Canticles*,
have put off my coat (of my former
ruption) *how shall I put it on? I have*
washed my feet, &c.

Lastly, if ever thou hast found
ther joy or comfort in receiving
holy Sacrament, let it appeare by
eager desire of receiving it *often* again.
For, the *body of Christ, as it was anoin-*
ted with the oile of gladnesse above his
fellowes; so doth it yeeld a *sweeter fa-*
vour than all the Ointments of the
world. The *fragrant smell* whereof allu-
reth all soules, who have once tasted
the sweetnesse thereof, ever after to
desire *often* to taste thereof againe. *Be-*
cause of the savor of thy good ointments,
therefore doe the Virgins love thee. O
taste therefore, and often *see how good*
the Lord is, saith *David*. This is the
Commandement of *Christ* himselfe,
Doe this in remembrance of me, and
in doing this, thou shalt shew thy faith
best mindefull and thankefull for
his

his death. *For as oft as ye shall eat this bread, and drinke this cup, ye shall shew the Lords death untill he come.* And let this bee the chiefe end, whereunto both thy *receiving* and *living* tendeth: that thou mayest be a holy *Christian, Zealous of good workes, purged from sin, to live soberly, righteously, and godly in this present world*, that thou mayest be *acceptable to God, profitable to thy brethren, and comfortable to thine owne soule.*

Thus farre of the manner of glorifying God in thy life.

Now followeth the practice of Piety, in glorifying God in the time of sicknesse, and when thou art called to dye in the Lord.

AS soone as thou perceivest thy selfe to be visited with any sicknesse, meditate with thy selfe:

1 That *misery commeth not foth of the dust, neither doth affliction spring out of the earth.* Sicknesse comes not by hap or chance (as the *Philistims* supposed that their *Mice* and *Emerodes* came,) but from mans wickednesse, which as *sparkles breaketh out*

Man ſuffereth (ſaith *Ieremie*) *for his ſinnes. Fooles* (ſaith *David*) *by reaſon of their tranſgreſſions, and becauſe their iniquities are afflicted.* As therefore *Salomon* adviſeth a man to carry himſelfe towards an earthly Prince: *If the ſpirit of him that ruleth riſe againſt thee, leave not thy place, for gentleneſſe pacifieth great ſinnes:* I counſell I thee to deale with the *Prince* of *Princes*: If the ſpirit of him that ruleth heaven and earth, riſe againſt thee, let not thy heart deſpaire: for repentance pacifieth great ſins. And *whoſoever returneth in affliction to the Lord God of Iſrael, and ſeekes him, he will be found of him.*

2 Shut to thy Chamber doore. *Examine thine owne heart upon thy bed, ſearch and try thy wayes.* Search diligently for thy capitall ſin, as *Ioſua* did for *Achan*, till thou finde it. For albeit God, when he begins to chaſten his children, hath reſpect to all their ſins; yet when his anger is incenſed, he chiefly taketh occaſion to chaſten, and enter with them into judgement, for ſome one grievous ſin, wherein they have lived without repentance.

3 When thou haſt thus conſidered all thy ſinnes, put thy ſelfe before the Iudgement Seat of GOD,

a Fellon or Murtherer, ſtanding at the barre of an earthly Iudge; and with griefe and ſorrow of heart *confeſſe* unto God all thy knowne ſinnes, eſpecially, thy capitall offences, wherewith God is chiefly diſpleaſed. Lay them open, with all the circumſtances of the *time, place*, and *manner* how they were committed, as may moſt ſerve to aggravate the *hainouſneſſe* of thy ſinnes, and to ſhew the *contrition* of thy heart for the ſame. Lift up thine hand, and acknowledge thy ſelfe before the righteous Iudge of heaven and earth, *guilty* of eternall death and damnation, for thoſe thy hainous ſinnes and tranſgreſſions. And having thus *accuſed* and *judged* thy ſelfe, caſt downe thy ſelfe before the footſtoole of his Throne of grace: aſſuring thy ſelfe that whatſoever the *Kings* of *Iſrael* be; yet the God of *Iſrael* is a mercifull God. And cry unto him from a penitent and faithful heart, for mercy and forgiveneſſe, as eagerly and earneſtly, as ever thou kneweſt a malefactor, being to receive his ſentence, crying to the *Iudge* for favour & pardon, vowing amendment of life, and (by the aſſiſtance of his grace) never to commit the like ſinne any more. All which thou mayeſt doe, in theſe or the like words.

A Prayer when one begins to be sicke.

O Most righteous *Iudge*, yet in Iesus Christ, my gracious Father: I wretched sinner doe here returne to thee (though driven with *paine* and *sicknesse*) like the *Prodigall* [illegible] with *want* and *hunger*. I acknowledge that this sicknesse and paine, comes not by blind *chance*, or *fortune*, but by thy divine providence, and speciall appointment? It is the stroake of thy heavie hand, which my sinnes have justly deserved; and *the things that I feared, are now fallen upon me*: Yet I doe well perceive, that *in wrath thou remembrest mercy*; when I consider how many, and how hainous are my sinnes, and how few and easie are thy *corrections*. Thou mightest have strucken me with some fearefull and sudden death, whereby I should not have had either *time* or *space* to have called upon thee for *grace* and *mercy*; and so I should have perished in my sins, and have beene for ever condemned in hell.

But thou, O Lord, visitest me with such a fatherly chastisement, as thou fuest to visit thy dearest children whom

whom thou best lovest; giving me (by this sickness) both warning and time to repent, and to sue unto thee for grace and pardon. I take not therefore, O Lord, this thy visitation, as any signe of thy wrath or hatred: but as an assured *pledge* and token of thy favour and loving kindness, whereby thou doest with thy temporall judgements draw mee to *judge* my selfe, and to repent of my wicked life, that I should not be condemned with the godlesse and unpenitent world. For thy holy Word assures me, that *whom thou lovest, thou thus chastenest*, and, *that thou scourgest every Son that thou receivest*: That *if I endure thy chastening, thou offerest thy selfe unto me, as unto a Son*, and that *all that continue in sin, and yet escape without correction (whereof all thy children are partakers) are Bastards, and not Sons*: and that *thou chastenest me for my profit, that I may be a partaker of thy holinesse*. O Lord, how full of goodnesse is thy nature, that hast dealt with me so graciously in the time of my health and prosperity? and now being provoked by my sinnes and unthankfulnesse, hast such fatherly and profitable *ends*, in inflicting upon me this sickness and correction?

'I confesse, Lord, that thou dost justly afflict my *Body* with sickness, for my *Soule* was sicke before of long prosperity, and surfeited with ease, peace, plenty, and fulnesse of bread. And now, O Lord, I lament and mourne for my sinnes; *I acknowledge my wickednesse and mine iniquities are alwayes in my sight.* Oh what a wretched sinner am I; void of all goodnesse by Nature, and full of evill by sinfull custome! Oh what a world of sinne have I committed against thee; whilst thy long sufferance expected my conversion, and thy blessings wooed me to repentance! Yet, O my God, seeing it is thy property more to respect the goodnesse of thine owne *nature*, than the *deserts of sinners*; I beseech thee, O Father, for thy Sonne *Iesus Christ* his sake, and for the merits of that *All-saving* death, which he hath voluntarily suffered for all which believe in him; *Have mercy upon me according to the multitude of thy mercies: Turne thy face away from my sins, and blot out all mine iniquities: Cast me not out of thy presence, neither reward me according to my deserts.* For if thou doest reject mee, who will receive mee? or who will succour me, if thou doest forsake me? But thou

...n, O Lord, art the helper of the help-...se, and on thee the fatherlesse findeth ...rcy. For though my sins be exceeding great, yet thy mercy, O Lord, ...re exceedeth them all: neither can ...commit so many as thy grace can ...emit and pardon. Wash therefore, O Christ, my sinnes with the vertue of thy precious bloud, especially those sinnes, which from a penitent heart I have confessed unto thee: but chiefly O Lord, for Christ his sake forgive me. And seeing that of thy love thou diddest lay down thy life for my ransome, when I was thine enemy: Oh, save now the price of thine owne bloud, when it shall cost thee but a *smile* upon me, or a gracious appearance in thy Fathers sight, in my behalfe. Reconcile me once againe, O mercifull Mediator, unto thy Father: for though there be nothing in me that can please him; yet I know, that in thee, and for thy sake, he is *well pleased* with all whom thou acceptest and lovest. And if it be thy blessed will, remove this sickneſſe from me, and restore me to my former health againe; that I may live longer, to set forth thy glory, and to be a comfort to my friends, which depend upon mee: and procure to my selfe a more setled assurance of that

heavenly inheritance which thou hast prepared for me. And then, Lord, thou shalt see how religiously and wisely I shall *redeeme the time*, which heretofore I have so lewdly and prophanely spent. And to the end that I may the sooner and the easier be delivered from this paine and sickness, direct me, O Lord, I beseech thee, by thy Divine providence, to such a *Physitian* and *Helper*, as that (by thy blessing upon thy meanes) I may recover my former health and welfare againe. And (good Lord) vouchsafe, that as thou hast sent this *sickness* unto me, so thou wouldest likewise bee pleased to send thy *Holy Spirit* into my *heart*, whereby this present sickenesse may be sanctified unto me; that I may use it as thy *Schoole*, wherein I may learne to know the greatnesse of my misery, and the riches of thy mercy; that I may be so *humbled* at the one, that I *despaire* not of the other; and that I may so renounce all confidence of helpe in my selfe, or in any other creature, that I may onely put the whole rest of my salvation, in thy all-sufficient merits. And forasmuch as thou knowest, Lord, how weake a vessell I am, full of frailty and imperfections, and that by nature I am angry and froward

under

nder every crosse and affliction, O Lord, who art the *giver of all good gifts*, arme me with patience to endure thy blessed will and pleasure; and of thy mercy lay no more upon me, than I shall be able to endure and suffer. Give me grace to behave my selfe in all patience, love, and meeknesse, unto those that shall come and visit me: that I may thankfully receive, and willingly imbrace all good counsels and consolations from them, And that they may likewise see in mee such good examples of *Patience*, and heare from me such godly lessons of *Comfort*, as may bee arguments of my Christian faith and profession, and instructions unto them, how to behave themselves, when it shall please thee to visit them with the like affliction, or sicknesse. I know, O Lord, I have deserved to dye; and I desire not longer to live, than to amend my wicked life, and in some better measure to set forth thy glory: Therefore, O Father, if it be thy blessed will, restore me to health againe, and grant me a longer life. But if thou hast according to thine eternall Decree, appointed by this sicknesse to call for me out of this transitory life; I resigne my selfe *into thy hands, and holy pleasure, thy blessed*

will be done, whether it be by life or by death. Onely I beseech thee of thy mercy forgive me all my sins, and prepare my poore soule, that by a *true faith*, and *unfained repentance* thee may be ready against the time that thou shalt call for her out of my sicke and sinfull body. O heavenly Father, who art the hearer of Prayers, *heare thou in Heaven this my prayer*, and in this extremity grant me these requests, not for any *worthinesse* that is in me, but for the merits of thy beloved Son IESVS, my only Saviour and Mediatour; for whose sake thou hast promised to heare us, and to grant *whatsoever we shall aske of thee in his Name*. In his Name therefore, and in his owne words I conclude this my unperfect prayer, saying; *Our Father which art in Heaven*, &c.

Having thus reconciled thy soule unto God in Christ:

1 Let thy next care be to *set thy house in order*, as *Esay* advised King *Ezekias*; making thy last Will and Testament (if it be not already made.) If it be made, then peruse it, confirme it, and for avoiding all doubts and contention, *publish* it before Witnesses: (that if God call for thee out of this

his life) it may ſtand in force, and unalterable, as thy laſt Will and Teſtament; and ſo deliver it locked, or ſealed up in ſome Box, to the keeping of a faithfull friend, in the preſence of honeſt *witneſſes*.

2 But in making thy *Teſtament*, take a religious *Divines* advice, how to beſtow thy *benevolence*; and ſome honeſt *Lawyers* counſell to contrive it according to *Law*.

Diſpatch this before thy ſickneſſe doth increaſe, and thy memory decay; leſt otherwiſe thy Teſtament prove a *Detement*, and ſo be another mans *fancy*, rather then thy *Will*.

3 To prevent many inconveniencies, let me recommend to thy diſcretion two things:

1 If God hath bleſſed thee with any competent ſtate of wealth, make thy *Will* in thy *health time*: it will neither put thee further from thy goods, nor haſten thee ſooner to thy death; but it will be a greater eaſe to thy mind, in freeing thee from a great trouble, when thou ſhalt have moſt need of quiet. For when thy houſe is ſet in order, thou ſhalt be better inabled to ſet thy ſoule in order, and to diſpoſe of thy journey towards God.

2 If thou haſt children, give to every one of them a portion, according

no thine ability in thy life time; that thy life may seeme an *ease*, and not a *yoake* unto them: yet so give, as that thy children may be still beholden unto *thee*, and not thou unto *them*: for if thou keepe all in thine hands whilest thou livest, they may thinke *death*, and not *thee*, for the pouring that thou leavest them. If thou hast no Children, and the Lord hath blest thee with a great portion of the goods of this World; and if thou meanest to bestow them upon any charitable and pious uses, put not over that *good worke* to the trust of others; seeing thou seest how most of other mens *Executors* prove almost *Executioners*: And if friends be so unfaithfull in a mans life; how much greater cause hast thou to distrust their fidelity after thy death?

Lamentable experience sheweth how many *dead mens wils* have of late, either beene quite *concealed*, utterly *overthrowne*, or by cavils and quirks of Law *frustrated* or *altered*: whereas by the *Law of God*, the will of the dead should not bee *violated*: but all his godly intentions *conscionably* performed and fulfilled, as in the sight of God, who in the *day* of the *resurrection*, will be a *just Iudge*, Lord of the *quick* and *dead*. And if

any

any thing should hap in his Will to be *ambiguous* or *doubtfull*, it should be construed as it might come neerest to the honour of God, and the *honest intention* of the *Testator*. But let the vengeance due to such unchristian deeds, light on the *Actors* that *doe* them; not on the *Kingdome* wherein they are suffered to be done. And let other *Rich men* bee warned by such *wretched examples*, not to *marry their mindes* to their *money*; as that they will do no *good* with their *goods*, till death devoure them. Considering therefore the shortnesse of thine own life, and the *uncertainty* of *others just dealing* after thy death, in these *unjust dayes*; let mee advise thee (whom God hath blessed with ability, and an intent to doe good) to become, in thy *life time*, thine *owne administrator*, make thine *owne hands* thine *Executors*, and thine owne *eyes* thy *Over-seers*; cause thy *Lantherne* to give her light *before thee*, and not *behinde thee*: give *God* the glory, and thou shalt receive of him in *due time* the *reward*, which of his grace and mercy he hath promised to thy *good workes*.

4 Having thus set thy *House* and *Soule* in order (if the determined number of thy dayes bee not expired)

expired) God will either have mercy upon thee, and say, *Spare him (O killing Malady) that he goe not downe into the pit; for I have received reconciliation:* Or else his Fatherly providence will direct thee to such a *Physitian*, and to such *meanes*, as that by his blessing upon their *endeavours*, thou shalt recover, and be restored to thy former health againe. But in any wise, take heed that thou, nor none for thee, send unto *Sorcerers*, *Wizards*, *Charmers*, or *Inchanters*, for helpe; for this were to leave the God of *Israel*, and to goe to *Baalzebub*, the *god of Ekron*, for helpe, as did wicked *Ahazia*; and to break the vow which thou hast made with the blessed *Trinity* in *Baptisme*. And be sure that God will never give a blessing by those meanes which he hath accursed; but if he permit Satan to cure thy body, feare lest it tend to the damnation of thy *soule*. Thou art tried: beware.

5 When thou hast sent for the *Physitian*; take heed that thou put not thy trust rather in the *Physitian* then in the Lord, as *Asa* did; of whom it is said, *That he sought not to the Lord, in his disease, but to the Physitians*: which is a kinde of Idolatry, that will increase the Lords anger, and make the Physick received, unsectuall,

all. Vse therefore the Physitian as Gods *Instrument*, and *Physicke* as Gods *meanes*. And seeing it is not lawfull without prayer to use ordinary food, 1 *Tim.* 4. 4. much lesse extraordinary Physick whose good effect depends upon the blessing of God: before thou takest thy physick, pray therefore heartily unto God to blesse it unto thy use, in these or the like words.

A prayer before taking of Physick.

O Mercifull Father, who art the Lord of *Health*, and of *Sickness*, of *Life*, and of *Death*; who *killest*, and makest *alive*; who *bringest downe to the grave, and raisest up againe*: I come unto thee, as to the onely Physitian, who canst cure my *Soule* from *sinne*, and *my body* from *sickness*. I desire neither life nor death, but refer my selfe to thy most holy will: for, *though we must needs dye; and being dead, our lives are as water spilt on the ground, which cannot bee gathered up againe*: yet hath thy gracious providence (whilest life remaineth) *appointed meanes* which thou wilt have thy children to use, and by the lawfull

full use thereof) to expect thy *blessing* upon thine owne *meanes*, to the *curing* of their sicknesse, and *restitution* of their health. And now, O Lord, in this my necessity, I have, according to thine ordinance, sent for thy servant (the *Physitian*) who hath prepared for me this *Physicke*, which I receive as *meanes* sent from thy fatherly *hand*. I beseech thee therefore, that as by thy *blessing* on a *lumpe of drie figs*, thou didst heale *Ezechias sore*, that he recovered; and by *seven times washing* in the River of *Iordan*, didst cleanse *Naaman* the *Syrian* of his Leprosie; and didest restore the man that was *blinde* from his birth, *by annointing his eyes with Clay and Spittle*, and sending him to wash in the *Poole of Siloam*; and by touching the hand of Saint *Peters* wives Mother, diddest cure her of her Feaver; and diddest restore the Woman that *touched the hemme of thy Garment, from her bloudy issue*: So it would please thee of thine infinite goodnesse and mercy, to sanctifie this *Physicke* to my use, and to give such a blessing unto it, that it may (if it bee thy will and pleasure) *remove* this my *sicknesse* and *paine*, and restore me to *health* and *strength* againe. But if the *number* of those

those dayes which thou hast appointed for mee, to live in this Vale of misery, be at an end; and that thou hast sent this sickneſſe as thy messenger, to call mee out of this mortall life: then (Lord) *let thy blessed will bee done*; for I submit my will to thy most holy pleasure. Onely I beseech thee, encreaſe my faith, and patience, and let thy grace and mercy be never wanting unto me; but in the middest of all extremities, assist me with thy holy Spirit, that I may willingly and cheerefully resigne up my *Soule* (the price of thine owne *bloud*) into thy most gracious *hands* and *custody*. Grant this, O Father, for *Iesus Christ* his sake; to whom with thee, and the holy Ghost, be all honour and glory, both now and evermore, *Amen*.

Meditations for the sicke.

WHileſt thy sickneſſe remaineth, use often (for thy comfort) these few *Meditations*, taken from the *ends* wherefore God sendeth afflictions to his Children: Those are tenne.

1 That by afflictions, God may not onely correct our sinnes past, but

but also worke in us a deeper *loathing* of our naturall *corruption*, and so prevent us from falling into many other sins, which otherwise we would commit: like a good Father, who suffers his tender Babe to scorch his finger at a Candle, that hee may the rather learne to beware of falling into a greater fire. So that the child of God may say with *David*, *It is good for me that I have beene afflicted, that I may learne thy Statutes:* for, *before I was afflicted, I went astray, but now I keep thy word.* And indeed (saith S. *Paul*) *We are chastened of the Lord, because we should not be condemned with the world.* With one Crosse God maketh two Cures: the *chastisement* of sinne past, the *prevention* of sinne to come. For though the eternall punishment of sin (as it proceedeth from Iustice) is fully pardoned in the *Sacrifice* of Christ; yet we are not (without serious judging of our selves) exempted from the temporall *chastisement* of sin; for this proceedeth onely from the love of God, for our good. And this is the reason, that when *Nathan* told *David*, from the Lord, *that his sins were forgiven*; yet that the *Sword of chastisement should not depart from his house, and that his childe should surely dye.* For God like a skilfull

Phy sitian

hyſitian, ſeeing the ſoule to be poy-
ned with the ſetling of ſinne; and
nowing that the raigning of the *fleſh*
ill prove the ruine of the *Spirit*, mi-
iſtreth the bitter Pill of affliction,
hereby the *Reliques of ſin* are pur-
ed, and the ſoule more ſoundly cu-
ed; the fleſh is ſubdued, and the Spi-
it is ſanctified. Oh the odiouſneſſe
f ſin, which cauſeth God to chaſten
ſo *ſeverely* his children, whom other-
wiſe he loveth ſo *dearely*!

2 God ſenderh affliction, to ſeale
nto us our *Adoption*: *For every*
childe whom God loveth, he correcteth,
And he is a Baſtard that is not correc-
ted. Yea, it is a ſure note, that where
God ſeeth ſinne, and ſmites not, there
he deteſts and loves not. Therefore
it is ſaid, that he ſuffered the wicked
Sons of *Ely* to *continue in their ſinnes*
without correction, becauſe the Lord
would ſlay them. On the other ſide,
there is no ſurer token of Gods fa-
therly love and care, than to be cor-
rected with ſome croſſe, as oft as we
commit any ſinfull crime. Affliction
therefore is a ſeale of adoption, no
ſigne of *Reprobation*. For the pureſt
corne is cleaneſt tanned, the fineſt
gold is ofteſt tried, the ſweeteſt *grape*
is hardeſt preſſed, and the trueſt Chri-
ſtian heavieſt croſſed.

3 God

3 GOD sendeth affliction, to weane our hearts from too much loving this *world* and worldly vanities: and to cause us the more earnestly to desire and long for *eternall life*: for as the children of *Israel* (had they not beene ill intreated in *Egypt*) would never have beene so willing to goe towards *Canaan*. so (were it not for the crosses and afflictions of this life) Gods children would not so heartily long, and willingly desire for the Kingdome of Heaven. For, we see many *Epicures*, that would be content to forgoe Heaven, on condition that they might still enjoy their earthly pleasures, and (having never tasted the joyes of a better) how loth are they to depart this life? whereas the Apostle (that saw Heavens glory) tels us, that there is no more comparison betwixt the joyes of *Eternall life*, and the pleasures of this world, than there is betwixt the *filthiest dung*, and the *pleasantest meat*: or betwixt the stinkingst *dunghill*, & the faitest *bed-chamber*. As therefore a loving Nurse puts *wormwood* or *mustard* on the brest, to make the Childe the rather to forsake the dug: so God mixeth sometimes affliction with the pleasures and prosperity of this life, lest (like the children

Children of this generation) they should forget God, and fall into too much love of this present evill world; and so by *Riches* grow proud; by *Fame* insolent, by *Liberty* wanton, and *spurne with their heele against the Lord, when they wax fatte.* For if Gods children love the world so well, when (like a curst *Step-mother*) shee misuses and strikes us, how should we love this *Harlot*, if she smiled upon us, and stroaked us, as shee doth her owne *worldly Brats?* Thus doth GOD (like a wise and loving Father) *embitter* with *crosses*, the pleasures of this life to his children, that (finding in this earthly state no *true and permanent joyes*,) they might sigh and long for eternall life, where firme and everlasting *joyes* are only to be found.

4 By affliction and sickness God *exerciseth* his *Children*, and the graces which hee bestoweth upon them. He refineth and trieth their *faith*, as the *Goldsmith* doth his *gold* in the Furnace, to make it shine more glistering and bright. He stirreth us up to pray more diligently and zealously, and proveth what patience we have learned all this while in his *Schoole*. The like experience hee maketh of our *Hope*, *Love*, and all the

still

reſt of our *Chriſtian* vennes: which
without this triall, would ruſt like
Iron unexerciſed; or corrupt like
ſtanding waters, that either have no
current, or elſe are not *poured from*
veſſell to veſſell; *whoſe taſte remaineth, and whoſe ſent is not changed.* Yea
rather than a man ſhould keepe ſtill
the ſent of his corrupt nature to
damnation, who would not wiſh to
bee changed from ſtate to ſtate by
croſſes and ſickneſſe, to *ſalvation*?
For as the *Camomile* which is trodden
groweth beſt, and ſmelleth moſt fra-
grant; and as the *fiſh* is ſweeteſt that
lives in the ſalteſt waters: ſo the
ſoules are moſt precious unto Chriſt
who are moſt exerciſed and afflicted
with his *croſſe*.

5 God ſendeth afflictions to de-
monſtrate unto the world, the ſin-
ceritie of his childrens love and ſer-
vice. Every *hypocrite* will ſerve
God whileſt he proſpereth and bleſ-
ſeth him, as the Devill falſely ac-
ſed *Iob* to have done: but who (ſave
his loving Childe) will love and ſerve
him in *adverſity*, when God ſeemeth
to be *angry* and *diſpleaſed* with him;
yea, and cleave unto him moſt inſe-
parably, when he ſeemeth (with the
greateſt frowne, and *diſgrace*) to reject
a man, and to caſt him out of his fa-
vour?

our? yea, when hee seemeth to wound and kill as an enemie: yea, then to say with *Iob*, *Though thou kill me Lord, yet will I put my trust in thee.* The loving and serving of God, and trusting in his mercy in the time of our correction and misery, is the truest note of an unfained *childe*, and *servant of the Lord.*

6 Sanctified affliction is a singular helpe to further our *true conversion*, and to drive us home by *repentance* to our heavenly father. *In their affliction* (saith the Lord) *they will seeke me diligently.* *Egypts* burthens made *Israel* cry unto God. *Davids* troubles made him pray. *Hezechias* sickneſſe made him to weep; and misery drove the *prodigall Childe* to returne and sue for his fathers grace and mercy. Yea, we reade of many in the Gospell, that by sicknesses and afflictions, were driven to come unto Christ, who (if they had health and prosperity as others) would have (like others) neglected or contemned their Saviour, and never have sought unto him for his saving health and grace. For as the *Ark of Noah*, the higher it was tossed with the flood, the neerer it mounted towards Heaven: so the *sanctified soule*, the more it is exercised with affliction, the neerer it is lifted towards God.

God. Oh blessed is that *Cresse*, [illegible] draweth a sinner to come (upon [illegible] knees of his heart) unto Christ, [illegible] confesse his owne misery, and [illegible] plore His endlesse mercy: Oh [illegible] aye *blessed* bee that *Christ* that [illegible] refuseth the sinner that commeth [illegible] to Him, though weather driven [illegible] *affliction* and *misery*.

7 Affliction worketh in us [illegible] and *compassion* towards our *fellow brethren*, that be in distresse and [illegible] sery: whereby we learne to have [illegible] *low feeling* of their calamities, and [illegible] *condole* their estate, *as if wee suffered with them*. And for this cause Christ Himselfe would suffer, and be *tempted in all things like unto us* (sinne onely excepted) *that He might be a merciful High Priest, touched with the feeling of our infirmities*. For none can [illegible] heartily bemoane the misery of [illegible] other, as he who first suffered himself the same affliction. Hereupon a sinner in misery may boldly say unto Christ;

Non ignare mali miseris succurrit Christe.
Our frailty sith (O Christ) thou didst perceive,
Condole our state, who still in frailtie cleave.

8 God useth our sickenesses and afflictions,

flictions, as meanes and examples, th to manifest unto others the *ith* and *vertues* which he hath be-owed upon us, as also to *strengthen* ose who have not received so great measure of *faith*, as we. For there n be no greater encouragement to a eake Christian, than to behold a e Professor (in the extreamest sick-sse of his body) supported with eater patience and consolation in *Soule*. And the comfortable and essed departure of such a man, will me him against the feare of death, d assure him, that *the hope of the dly is a farre more precious thing, en that flesh and blood can under-nd, or mortall eyes behold in this vale misery*. And were it not that we did e many of those whom we know to e the undoubted children of God, to ave endured such afflictions and ca-mities before us; the greatnesse of e miseries and crosses which often-mes wee endure, would make us oubt whether we be the children of od or no. And to this purpose Saint *mes* saith, *God made* Iob *and the Prophets an example of suffering ad-ersity, and of long patience.*

9 By afflictions God makes us onformable to the *Image* of *Christ* s Sonne, who being the *Captaine*

of our salvation, was made perfect through sufferings. And therefore he first bare the Crosse in *shame*, before he was *crowned* with *glory*, and did first taste *gall*, before he did eat *honey combe*: and was first *crowned King of the Iewes*, by the Souldiers in the *High Priests Hall*, before he was saluted *King of Glory*, by the Angels in his *Fathers courts*. And the more lively our *Heavenly Father* shall perceive the *Image* of his *naturall Sonne* appeare in us, the better he will love us, and when wee have for a time borne his *likeneſſe* in his *ſufferings*, and *fought, and overcome*, we ſhall be crowned by *Christ*, and with Christ ſit on his Throne, and of *Christ* receive the precious *white ſtone*, and *Morning Starre*, that ſhall make us ſhine like *Christ* for ever in his glory.

10 Laſtly, that the godly may be humbled in reſpect of their owne ſinne and miſery; and God glorified by delivering them out of their troubles and afflictions, when we call upon him for his helpe and ſuccour. For though that there be no man ſo perfect, but if the Lord will *ſtraightly mark iniquities*, he ſhall finde in him juſt cauſe to puniſh him for his ſinne: yet the Lord in mercy doth not *always* in the affliction of his children re-

their sinnes; but sometime laieth afflictions and crosses upon them for his glories sake. Thus our Saviour Christ told his Disciples, that *the man was not borne blinde for his owne, or his Parents sinne*: but, *that the worke of God should be shewed upon him.* So he told them likewise, that *Lazarus's sickenesse was not unto the death*, but, *for the glory of God.* O the unspeakable *goodnesse* of God, which turneth those afflictions, which are the *shame and punishment* due to our sins, to be the subiect of his *honour and glory*!

These are the blessed and profitable ends, wherefore God sendeth sickenesse and affliction upon his children: whereby it may plainely appeare, that *afflictions* are not signes either of *Gods hatred*, or of *our reprobation*; but rather *tokens* and *pledges* of his *fatherly* love unto his children whom he loveth: and therefore *chastneth* them in this life; where, upon *repentance*, there remaines hope of *pardon*; rather than to refer the punishment to that *Life* where there is no hope of *pardon*, nor end of *punishment*. For this cause, the Christians in the *Primitive Church*, were wont to give God great thankes, for afflicting them in this life. So the Apostles rejoyced, that *they were counted worthy to suf-*

for for Christs name, Acts 5. 41. [illegible] the *Christian Hebrewes* [illegible] *joy the spoyling of their goods, knowing that they had in Heaven a better and an enduring substance*, Heb. 10. [illegible] And in respect of those holy [illegible] the Apostle saith, *That though no affliction for the present seemeth joyous but grievous*; yet, *afterwards it yeeldeth the quiet fruit of righteousnesse to them who are thereby exercised*. Pray therefore heartily, that as God hath sent unto thee this sickneſſe; so he would please him to come himself unto thee, with thy sickneſſe; by teaching thee to make those *sanctified uses* of it, for which he hath inflicted the same upon thee.

Meditations for one that is recovered from sickneſſe.

IF God hath of his mercy *heard thy Prayers*, and reſtored thee to thy *health* againe; conſider with thy ſelfe:

1 That thou haſt now received from God, as it were, *another life*. Spend it therefore to the honour of God, in *newneſſe of life*. Let thy ſinne dye with thy *ſickneſſe*: but live thou by grace to *holineſſe*.

2 Bee not the more ſecure, that
ou art reſtored to health, neither in-
lt in thy ſelfe, that thou haſt eſca-
ed *Death*: but thinke rather, that
od (ſeeing how unprepared thou
aſt) hath of his mercy heard thy
rayer, ſpared thee, and given thee
me *little* longer time of *reſpite*, that
ou mayeſt both amend thy life, and
t thy ſelfe into a better readineſſe
gainſt the time that he ſhall call for
ee, without further delay, out of
is world. For although thou haſt
ſcaped this, it may be thou ſhalt not
ſcape the *next* ſickneſſe.

3 Conſider how fearefull a reck-
ning thou hadſt made before the
Iudgement-ſeat of Chriſt by this time,
f thou had'ſt died of this *ſickneſſe*.
Spend therefore the time that re-
maines, ſo, as that thou mayeſt bee
able to make a more *cheereſull* ac-
count of thy life, when it muſt be ex-
pired indeed.

Put not farre off the day of death:
thou knoweſt not for all this, how
neere it is at hand: and (being ſo
fairely warned) be *wiſer*. For if thou
be taken unprovided, the next time,
thy *excuſe* will be leſſe, and thy *judge-
ment* greater.

5 Remember that thou haſt vow-
ed *amendment* and *newneſſe* of life.

Thou hast vowed a vow unto God, defer not to pay it: for he delighteth not in fooles; pay therefore that thou hast vowed. The uncleane spirit is gone out; Oh let him not re-enter with seven worse than himselfe. Thou hast sighed out the groanes of sorrow, thou hast wept the teares of repentance, thou hast washed in the pool of Bethesda, streaming with thy bloudy wounds, not of a troubled Angell, but of the Angell of Gods presence, troubled with the wounds due to thy sinnes, who descended into hell, to restore thee to spirituall health, and Heaven. Returne now, with the Dog, to thine own vomit; not like the washed Sow, to wallow againe in the mire of thy former sinnes, and uncleanneſſe; lest being intangled and overcome againe with the filthineſſe of sinne, (which now thou hast escaped) thy latter end prove worse than thy first beginning. Twice therefore doth our Saviour Christ give the same cautionary warning to healed sinners. First, to the man cured of his 38. yeeres disease: Behold thou art made whole; sinne no more, lest a worse thing fall upon thee. Secondly, to the Woman taken in Adultery; Neither doe I condemne thee: Goe thy way, and sinne no

more

Teaching us how dangerous ing it is to *relapse* and *fall againe* the former exceſſe of riot. Take therefore unto thy wayes; and for grace, *that thou mayeſt apply heart unto wiſdome*, during that *number* of dayes which yet re-ne behinde. And for thy pre- mercy and health received, imi- the *thankefull Leper*, and returne God this, or the like thankſ-ing.

A Thankeſgiving to be ſaid of one that is recovered from ſickneſſe.

O Gracious and merciſull Father, who art the Lord of health and kneſſe, of life and of death; *who lleſt, and makeſt alive: who brin-ſt downe to the grave, and raiſeſt againe*, who art the onely preſer-er of all thoſe that truſt in thee: I, y poore and unworthy ſervant, aving now (by experience of my ainefull ſickneſſe) felt the *grievouſ-eſſe* of miſery due unto *ſinne*, and he greatneſſe of thy mercy in for-iving ſinners: and perceiving with what a fatherly compaſſion thou haſt heard my prayers, and reſtored

me to my health and strength againe, doe here (upon the bended knees of my heart) returne (with the thankfull Leper) to acknowledge that alone to bee the God of my health and salvation, and to give thee the praise and glory, for my strength, and deliverance out of that grievous disease and malady, and for thus turning my mourning into mirth, my sicknesse into health, and my death into life. My sinnes deserved punishment, and thou hast corrected me, but *hast not given mee over unto death. I looked (from the day to the night) when thou wouldest make an end of me: I did chatter like a Crane, or a Swallow: I mourned (as a Dove) when the bitternesse of sicknesse oppressed mee: I lifted up mine eyes unto thee, O Lord, and thou didest comfort me: for thou didst cast all my sin behinde thy backe, and didest deliver my soule from the pit of corruption: and when I found no helpe in my selfe, nor in any other creature (saying, I am deprived of the residue of my yeeres, I shall see man no more, among the inhabitants of the world) then didest thou restore me to health againe, and gavest life unto mee: I found thee, O Lord, ready to save me.*

And now, Lord I confesse, that I

I can never yeeld unto thee such a *measure* of thankes as thou hast (for this benefit) deserved at my hands. And (seeing that I can never be able to repay thy goodnesse with acceptable *workes*,) Oh, that I could with *Mary Magdalen* testifie the love and thankefulnesse of my heart, with *abounding teares*! Oh, what shall I be able to render unto thee, O Lord, *for all these benefits which thou hast bestowed upon my soule*! Surely, as in my *sicknesse*, when I had nothing else to give unto thee; I offered Christ and his merits unto thee as a ransome for my sinnes: so being now restored by thy *grace* unto my health and strength, and having no better thing to give: Behold, O LORD, I doe here offer up my selfe unto thee, beseeching thee so to assist me with thy holy Spirit, that the remainder of my life, may bee wholly spent in setting forth thy praise and glorie.

O Lord, forgive mee my former follies and unthankfulnesse; that I was not more carefull to love thee according to thy *goodnesse*, nor to serve thee according to thy *will*; nor to obey thee according to thy *Commandement*; nor to thanke thee according to thy *benefits*. And seeing

thou knowest that of my ſelfe I am not ſufficient ſo much as to thinke a good thought (much leſſe to doe that which is good and acceptable in thy ſight;) aſſiſt me with thy grace and holy Spirit, that I may (in my ſickneſſe) as devoutly ſpend my health in thy ſervice, as I was earneſt in my ſickneſſe: to beg it at thy hands. And ſuffer me never to forget, either thy *mercy*, in reſtoring mee to my *health*, or thoſe *Vowes* and *Promiſes*, which I have made unto thee in my *ſickneſſe*. With my *new* health, renew in me, O Lord, a right Spirit; which may free mee from the ſlavery of ſin, and eſtabliſh my heart in the ſervice of grace. Worke in me a greater deteſtation of all ſinnes (which were the cauſes of thy *anger* and my *ſickneſſe*;) and increaſe my faith in Ieſus Chriſt, who is the Author of my *health* and *ſalvation*. *Let thy good Spirit leade mee in the way that I ſhould walke, and teach me to denie all ungodlineſſe, and worldly luſts, and to live ſoberly, righteouſly and godly in this world*, that others by my example may thinke better of thy truth. And ſith this time (which I have yet to live) is but a little reſpite, and ſmall remnant of dayes, which cannot long continue; *Teach mee, O*

my

my God, *so to number my dayes, that I may apply my heart to that spirituall wisdome, which directeth to salvation.* And to this end make me more zealous than I have beene in Religion, more devout in Prayer, more fervent in *spirit*; more careful to heare, and profit by the preaching of thy *Gospell*; more helpfull to my poore brethren; more watchfull over my wayes; more faithfull in my calling; and every way more abundant in all good workes. Let me (in the joyfull time of *prosperity*) feare the evill day of *affliction*; in the time of *health*, thinke of *sickneſſe*; in the time of *sickneſſe*, make my ſelfe ready for *death*; & when *death* approacheth, prepare my ſelfe for *Iudgement*. Let my *whole life* bee an *expreſſing* thankfulneſſe unto thee for thy grace and mercy. And therefore, O Lord, I doe here from the very bottome of my heart, together with the *thouſand thouſands of Angels, the foure Beaſts, and twenty foure Elders, and all the creatures in Heaven, and on the earth, acknowledge to be due unto thee, O Father, which ſitteſt upon the Throne, and the Lambe thy Sonne*, who ſitteth at thy right hand, and to the *Holy Spirit* which proceedeth from both, the

the holy Trinity of persons in unity of substance; *all praise, honour, glory, and power,* from this time forthand for evermore, *Amen.*

Meditations for one that is like to dye.

IF thy sickness be like to increase unto death; then meditate on three things: First, how *graciously* God dealeth with thee. Secondly, from what *evils* death will free thee. Thirdly, what *good* death will bring unto thee.

First, concerning *Gods* favourable dealing with thee.

1 Meditate, that God useth this *chastisement* of thy *body*, but as a medicine to cure thy *soule*, by drawing thee (who art sicke in sinne) to come by repentance unto Christ (thy Physitian) to have thy soule *healed*.

2 That the sorest sickness or painfullest disease which thou canst endure, is nothing, if it be compared to those *dolours*, and *paines*, which *Jesus Christ* thy Saviour hath suffered for thee; when in a *bloudy sweat* he endured the wrath of God, the *paines* of hell, and a *cursed death*, which was due to thy sinne. Justly therefore may

may he use those words of *Ieremy*; *Behold, and see if there be any sorrow, like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me, in the day of his fierce wrath.* Hath the *Sonne of God* indured so much for thy redemption, and wilt not thou a sinfull man indure a little *sicknesse* for his pleasure; especially, which it is for thy good?

3 That when thy *sicknesse* and *disease* is at the *extreamest*, yet it is *lesse* and *easier* than thy sins have *deserved*. Let thine *owne* conscience judge whether thou hast not deserved worse than all that thou dost suffer.

Murmure not therefore, but considering thy manifold and *grievous* sinnes, thanke God that thou art not plagued with farre more grievous *punishments*. Thinke how *willingly* the damned in hell would endure thy extreamest paines a thousand yeeres, on condition that they had but the hope to be saved, and (after so many yeeres) to be eased of their eternall torments. And seeing that it is his mercy, that thou art not rather *consumed* than *corrected*, how canst thou but beare patiently his temporall correction, seeing the end is to save thee from eternall condemnation?

That

4 That nothing commeth to passe in this case unto thee, but such as ordinarily befel to others thy brethren; who (being the *beloved* and *endeared* servants of God when they lived on earth) are now most *blessed* and *glorious* Saints with Christ in Heaven; as *Iob*, *David*, *Lazarus*, &c. They groaned for a time, as thou doest, under the like *burden*: but they are now delivered from all their miseries, troubles, and calamities. And so likewise *are long* (if thou wilt patiently tarry the Lords leasure) thou shalt also be delivered from thy sicknesse and paine; either by *restitution* to thy former health with *Iob*; or (which is farre better) by being *received* to heavenly *rest*, with *Lazarus*.

5 Lastly, that God hath not given thee over into the *hand* of thine *enemy*, to be punished and disgraced; but (being thy Loving *Father*) he correcteth thee with his owne mercifull hand. When *David* had his wish, to chuse his owne chastisment, he chose rather to be corrected by the hand of God, than by any other meanes; *Let us fall into the hands of the LORD, for his mercies are great, and let mee not fall into the hands of man.* Who will not take any affliction in good

good part, when it commeth from the hand of God, from whom (though no *affliction seemeth joyous for the present*) wee know nothing commeth but what is good? The consideration hereof made *David* to endure *Shimei* cursed railing, with a great patience, and to correct himselfe another time for his impatiencie; *I should not have opened my mouth, because thou didd'st it*: and *Iob* to reprove the *unadvised* speech of his wife: *Thou speak'st like a foolish woman: What? shall we receive good at the hand of God, and not receive evill?* And though the *cup of Gods wrath* due to our sinnes, was such a horror to our Saviours *humane* Nature, that he earnestly prayed that it might passe from him: yet (when he considered that it was reached unto him by the hand and will of his Father) he willingly submitted himselfe to drinke it to the *very dregs* thereof. Nothing will more arme thee with patience in thy sickneſſe, then to see that it commeth from the *hand* of thy heavenly Father; who would never send it, but that he seeth it to be unto thee both *needfull and profitable*.

The second sort of meditations are to consider from what evils death will free thee.

IT freeth thee from a *corruptible body*, which was conceived in the *wantonnesse* of flesh, the *heate* of lust, the *staine* of sinne, and borne in the *blood* of *filthinesse*: a living prison of thy soule, a lively *instrument* of sin, a very *sack* of stinking dung, the excrements of whose nosthrils, eares, pores, and other passages (duly considered) will seeme more loathsome than the uncleanest sincke or vault. Insomuch that whereas *trees* and *plants* bring forth leaves, flowers, fruits, and sweet smels, *mans* body brings forth, naturally, nothing but *lice*, *wormes*, *rottennesse*, and *filthy stinche*. His *affections* are altogether *corrupted*; and the *imaginations of his heart are onely evill continually*. Hence it is, that the *ungodly* is not satisfied with *prophanenes*, nor the *voluptuous* with *pleasures*, nor the *ambitious* with *preferments*, nor the *curious* with *precisenesse*, nor the *malicious* with *revenge*, nor the *lecherous* with *uncleanness*, nor the *covetous* with *gaine*, nor the *drunkard* with *drinking*. New *passions*

fions and *fashions* doe daily grow, new *feares* and *afflictions* doe ſtill ariſe: here *wrath* lyes in wait, there *vaine-glory* vexeth; here *pride* lifts up, there diſgrace caſts downe; and every one *waiteth* who ſhall riſe in the ruine of another. Now a man is privily *ſtung* with *backebiters*, like fiery *Serpents*, anon he is in danger, *to be openly devoured of his enemies*, like *Daniels Lions*. And a godly man where ere he liveth, ſhall ever be vexed (like *Lot*) with *Sodomes uncleanneſſe*.

2 Death brings unto the godly an end of *ſinning*, and of all the miſeries which are due unto ſinne: ſo that after death *there ſhall be no more ſorrow, nor crying: neither ſhall there be any more paine, for God ſhall wipe away all teares from our eyes*. Yea, by death we are ſeparated from the company of wicked men, and *God taketh away mercifull and righteous men from the evill to come*. So he dealt with *Ioſiah*, *I wil gather thee to thy Fathers, and thou ſhalt bee put in thy grave in peace; and thine eyes ſhall not ſee all the evill which I will bring upon this place*. And *God hides them for a while in the grave, until the indignation paſſe over*. So that as *Paradiſe* is the *Heaven* of the *ſoules joy*: ſo the *grave* may be termed the *Haven* of the *bodies reſt*.

3 Whereas

3 Whereas this wicked body lives in a world of *wickednesse*, so that the *poore* soule cannot looke out at the *Eye*, and not be *infected*; nor heare by the *Eare*, and not be *distracted*; nor smell at the *Nosthrils*, and not be *tainted*; nor taste with the *Tongue*, and not be *allured*, nor touch by the *Hand*, and not be defiled, and every sense upon every temptation, is ready to betray the soule: by death the soule shall bee delivered from this *thraldome*, and this *corruptible body shall put on incorruption, and this mortall immortality*, 1 Cor. 15. 53. O *blessed*, thrice blessed be that death in the Lord, which delivers us out of so evill a world, and freeth us from such a *body* of bondage and corruption!

The third sort of Meditations, to consider what good death will bring unto thee.

DEath bringeth the godly mans *Soule* to enjoy an *immediate Communion* with the blessed *Trinity*; in everlasting blisse and glory.

2 It translates the *soule* from the miseries of this World, the *contagion*

gion of ſinne, and *ſociety of ſinners*, to the *Citie of the living God, the celeſtiall Hieruſalem, and the company of innumerable Angels, and to the Aſſembly and Congregation of the firſt-borne, which are written in Heaven, and to GOD the Iudge of all, and to the ſoules of juſt men made perfect, and to IESVS the Mediatour of the new Covenant.*

3 Death putteth the ſoule into the actuall and full *poſſeſſion* of all the *inheritance* and happineſſe, which Chriſt hath either *promiſed* unto thee in his *Word*, or purchaſed for thee by his *bloud*.

This is the good and happineſſe, whereunto a bleſſed death will bring thee. And what truly *religious Chriſtian* that is young, would not wiſh himſelf old, that his *appointed time* might the ſooner approach to enter into this celeſtiall Paradiſe, where thou mayeſt exchange thy *braſſe* for *gold*, thy *vanity* for *felicity*, thy *vileneſſe* for *honour*, thy *bondage* for *freedome*, thy *leaſe* for an *inheritance*, and thy *mortall* ſtate for an *immortall* life? He that doth not daily deſire this *bleſſednesſe above all things*, of *all others* he is *leſt worthy* to enjoy it.

If *Cato Vticenſis*, and *Cleombrotus*, two Heathen men, (reading *Platoes*

Plato's booke of the immortality of the Soule) did voluntarily, the one *break his necke*, the other run upon his *sword*, that they might the sooner (as they thought) have injoyed *those joyes*: what a shame is it for Christians (knowing those things in a more excellent measure and manner, out of *Gods owne booke*) not to be willing to enter into those heavenly joyes? Especially, when their master cals for them thither. If therefore there be in thee any love of *God*, or desire of thine owne happinesse, or salvation: when the time of thy departure draweth neere; that time, I say, and manner of death, which God in his unchangeable counsell hath appointed & determined before thou wast born: yeeld and surrender up (*willingly* and *cheerefully*) thy Soule into the mercifull hand of Iesus Christ thy Saviour. And to this end, when the time is come, as the *Angell* in the sight of *Manoah*, and his wife, ascended from the *Altar up to heaven in the flame of the Sacrifice*: So endeavour thou, that thy soule, in the sight of thy friends, may from the *Altar of a contrite heart* ascend up to heaven, in the sweet perfume of this or the like spirituall Sacrifice of prayer.

A

A prayer for the ſick man, when he is told that he is not a man for this world, but muſt prepare himſelfe to go unto God.

O Heavenly Father, who art the *Lord God of the ſpirits of al fleſh, and haſt made us theſe ſoules*, and haſt appointed us the time, as to come into this world, ſo (having finiſhed our *courſe*) to goe out of the ſame: The *number* of my dayes which thou haſt *determined*, are now expired, and I am come to that utmoſt bound, which thou haſt appointed, *beyond which I cannot paſſe*. I know Lord, that if *thou entreſt into judgment, no fleſh can be juſtified in thy ſight*: And I Lord, of all others ſhould appeare moſt impure and unjuſt; for I have not *fought that good fight* for the defence of thy faith and religion, with that zeale and conſtancy that I ſhould: but for feare of diſpleaſing the world, I have given way unto ſinnes and errors, and for deſire to pleaſe my *fleſh*, I have broken all thy Commandements, in *thought, word, and deed; ſo that my ſins have taken ſuch hold on me, that I am not able to looke up, and they are more in number than the haires on my*

head:

head. If thou wilt ſtraitly marke mine iniquities, O Lord, where ſhall I ſtand? If thou weigheſt me in the ballance, I ſhall bee found too light: For I am voide of all righteouſneſſe that might merit thy mercy, and *loaden* with all iniquities that moſt juſtly deſerve thy heavieſt wrath. But O my Lord, and my God, for *Ieſus Chriſt* thy *Sons* ſake, *in whom thou art well pleaſed* with all penitent and beleeving ſinners; take pitty and compaſſion upon me, who am the chiefe of ſinners. Blot out all my ſinnes out of thy remembrance, and *waſh away* all my tranſgreſſions out of thy ſight, with the *precious bloud of thy Sonne*, which I beleeve that he (as an undefiled Lambe) hath ſhed for the cleanſing of my ſinnes. In this faith I lived, in this faith I dye: beleeving *that Ieſus Chriſt died for my ſinnes and roſe againe for my juſtification*. And ſeeing that he hath endured that death, and *borne the burthen of that judgement*, which was due unto my ſinnes; O Father, for his death and paſſions ſake, now (that I am comming to appeare before thy Iudgement Seat) acquit and deliver mee from that fearefull Iudgement which my ſinnes have juſtly deſerved: and performe with mee that gracious and comfortable

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promiſe, which thou haſt made in thy Goſpell; *That whoſoever beleeveth in thee, hath everlaſting life, and ſhall not come into judgement, but ſhall paſſe from death unto life.* Strengthen, O CHRIST, my faith, that I may put the whole confidence of my ſalvation, in the merits of thy obedience and bloud. Encreaſe, O holy Spirit, my patience; lay no more upon mee than I am able to beare: and enable mee to beare ſo much as ſhall ſtand with thy bleſſed will and pleaſure O bleſſed Trinity in Vnity, my Creator, Redeemer, and Sanctifier, vouchſafe, that as my outward man doth decay, ſo my *inward* man may more and more by thy grace and conſolation, increaſe and gather ſtrength. O Saviour, put my ſoule in a readineſſe, that (like a *Wiſe Virgin*, having the *Wedding garment* of thy *righteouſneſſe* and *holineſſe*) ſhe may bee ready to meete thee at thy comming, *with Oile in her Lampe.* Marry her unto thy ſelfe, that ſhee may bee one with thee in everlaſting *love* and *fellowſhip.* O Lord, reprove Satan, and chaſe him away: *Deliver my ſoule from the power of the Dog. Save me from the Lions mouth.* I thanke thee, O Lord, for all thy bleſſings, both ſpirituall and tempo-

rall

tall bestowed upon me: especially, for my redemption, by the death of my Saviour Christ; I thanke thee that thou hast protected me with thy holy *Angels*, from my youth up untill now: Lord, I beseech thee give them a charge to attend upon me, till thou callest for my soule, and then to carry her (as they did the soule of *Lazarus*) into thy heavenly Kingdome. And as the time of my departure shall approach neerer unto me: so grant, O Lord, that my soule may draw neerer unto thee: And that I may joyfully commend my soule *into thy hands*, as into the hands of a loving Father, and mercifull Redeemer: and at that instant, *O Lord, graciously receive my spirit*. All which that I may do, assist me, I beseech thee, with thy grace, and let thy holy Spirit continue with me *unto the end*, and *in the end*, for Iesus Christ his sake, thy Son, my Lord, and onely Saviour: In whose name I give thee thy glory, and beg these things at thy hand, in that prayer which Christ himselfe hath taught me, saying, *Our Father*, &c.

Medi-

Meditations against despaire, or doubting of Gods mercy.

IT is found by continual experience, that neere the time of death (when the Children of GOD are weakest) then Satan makes the *greatest flourish* of his strength; and assayles them with his strongest temptations. For he knoweth, that either he must now or never prevaile; for if their soules once get to Heaven, he shall never vexe nor trouble them any more: and therefore he will now bestirre himselfe as much as he can, and labour to set before their eyes all the *grosse sins* which ever they committed, and the *Iudgements* of God, which are due unto them, thereby to drive them, if he can, to despaire; which is a grievouser sinne than all the sins that they committed, or he can accuse them of.

If Satan therefore trouble thy Conscience more towards thy death, then in thy life time;

1 Confesse thy sinnes unto God, not onely in generall, but also in particular.

2 Make *satisfaction* unto those

men, whom thou haſt *wronged*, if thou be able. And if thou doeſt injuriouſly or fraudulently *detaine* or *keepe* in thy *poſſeſſion any lands* or *goods*, that of *right* doe belong to any *widdow* or *fatherleſſe childe*; preſume not, as thou tendereſt thy ſoules health, to looke *Chriſt* the *righteous Iudge* in the face; unleſſe thou doeſt firſt make a *reſtitution* thereof to the right *owners*: for the *Law of God*, under the penalty of his *curſe*, requireth thee *to reſtore whatſoever was given thee to keepe, or which was committed to thy truſt, or whatſoever by robbery, or violent oppreſſion thou tookeſt from thy neighbour: with a fifth part for amends added to the principall*. And unleſſe that like *Zacheus* thoudoeſt make *reſtitution of ſuch goods and lands*, according to Gods Law, thou canſt never truely repent; and without true repentance thou canſt never bee ſaved. But though by the temptation of the Divell thou haſt done *wrong* and *injury*; yet if thou doeſt *truely repent*, and make *reſtitution* to thy power, the Lord hath promiſed to be merciſull unto thee, to heare the Prayers of his faithfull *Miniſters* for thee, to *forgive thee thy treſpaſſes* and ſinnes, and to receive thy *ſoule* in the *merits of Chriſts blood*, as a *Lambe* without *blemiſh*.

3 Aske

3 Aske God for Christ his sake *pardon* and *forgiveneſſe*. And then theſe troubles of minde are no *diſcouragement*, but rather *comforts*; *exerciſes*, not *puniſhments*. They are *aſſurances* unto thee, that thou art in the right way; for the *way to heaven is by the gates of hell*: that is, by ſuffering *paines* in the *body*, and ſuch *doubtings* in the *minde*; that thy eſtate in this life being every way made *bitter*, the joyes of eternall life may reliſh unto thee better and more ſweet.

If Satan tell thee that thou haſt no faith, becauſe thou haſt no feeling; meditate,

1 That the *trueſt faith* hath oftentimes the *leaſt feeling*, and *greateſt doubt*; but ſo long as thou hateſt ſuch doubtings, they ſhall not be laid unto thy charge; for they belong to the *fleſh*, from which thou art divorced. When thy fleſh ſhall periſh, thy weake inward man which *hates* them, and *loves* the *Lord Ieſus*, ſhall be ſaved.

2 That it is a *better faith* to believe without *feeling*, then with feeling. The leaſt faith (ſo much as a *graine of Muſtardſeed*, ſo much as is in an *infant baptized*) is enough to ſave the ſoule which *loveth Chriſt* and *believeth* in Him.

3 That the Childe of God which

desireth to feele the assurance of *Gods* favour, shall have his desire, when GOD shall see it to be for his good: for God hath promised to give them the *Water of life*, who thirst for it. We have an example in Master *Glover* the holy Martyr, who could have no comfortable feeling till he came to the *sight* of the *Stake*; and then cryed out, and clapped his hands for joy to his friend, saying, *O Austin, he is come, he is come*: meaning the feeling joy of Faith, and the Holy Ghost. *Tarry therfore the* LORDS *leisure, bee strong, and hee shall comfort thine heart.*

If Satan shall aggravate unto thee the greatnesse, the multitude and hainousnesse of thy sins, meditate:

1 That upon true repentance, it is as easie with GOD to forgive the greatest sinne, as the least, and he is as willing to forgive many, as to pardon one; And His mercy shineth more in pardoning *great sinners*, then *small offenders*, as appeares in the examples of *Manasses, Magdalen, Peter, Paul, &c.* And *where sinne most abounded, there doth His Grace rejoyce to abound much more.*

2 That God did never forsake any man, till that man did first forsake God; as appeares in the examples of *Cain,*

Cain, Saul, Achitophel, Iudas, &c.

3 That God calleth *all*, even thoſe ſinners who are *heavy laden with ſin*, and that he did never deny his mercy to any ſinner that asked his mercy with a penitent heart. This the Hiſtory of the Goſpell witneſſeth. There came unto Chriſt all ſorts of ſicke ſinners: the *blind, halt, lame, lepers*; ſuch as were ſicke of *palſies, dropſies, bloudy fluxes*; ſuch as were *Lunaticke*, and poſſeſſed *with uncleane ſpirits*, and *Divels*: Yet of all thoſe not one that came and asked his mercy and helpe, went away without his errand. If mercy he asked, mercy he found; were his *ſinne* never ſo *great*, were his *Diſeaſe* never ſo *grievous*. Nay, he *offered* and gave his mercy to many who never asked it, (being mooved only with the *bowels* of his owne *compaſſion*, and the ſight of their *miſery*) as to the woman of *Samaria*, the widdow of *Naim*, and to the ſicke man that lay at the poole of *Bethesda*, who had beene 38 yeares ſicke. If he thus willingly gave his mercy to them that did not aske it, and was *found of them* (as the Prophet ſaith) *that ſought him not*; will hee deny mercy unto thee, who doſt ſo *earneſtly pray for it with teares*; and doſt like the poore *Publican*, ſo *heartily knock* for it with *penitent fiſts*

upon a *bruised* and *broken heart*? Especially when thou prayest to thy *Father*, in the name and mediation of *Christ*, for whose sake he hath promised to *grant whatsoever we shall aske of him* : as sure as God is true, He will not. Though *Ninevehs* sins had provoked the Lord to send out his sentence against them, yet upon their repentance he recalled it againe, and spared the City : how much more if thou likewise repentest, will He spare thee : seeing His sentence is not yet gone forth against thee ? If he deferred the *Judgement* all *Ahabs* dayes, for the *externall* shew onely which he made of humiliation ; how much more will he cleane turne away his *vengeance*, if thou wilt *unfainedly* repent of thy sin, and returne unto Him for grace and mercy ?

He offered His mercy unto *Cain* (who murthered his inn cent Brother) *If thou doest well, shalt thou not be accepted* ? As if he should have said, if thou wilt leave thy envy and malice, and offer unto mee from a faithfull and contrite heart, both *thou* and thine *Oblation* also shall be acceptable unto me. And to *Iudas* (that so treacherously betrayed Him) in calling him *Friend*, a *sweet* appellation of *love* ; and when *Iudas* offered, hee

he willingly *consented* with that *mouth* (*wherein never was found guile*) to kisse those dissembling lips, *under which lurked the poyson of Asps.* Had *Iudas* apprehended this word *friend*, out of the mouth of *Christ*, as *Benhadad* did the word *Brother* from the mouth of *Achab*, doubtlesse *Iudas* should have found the God *of Israel* more mercifull then *Benhadad* found the *King of Israel*. But God was more displeased with *Cain* for *despairing* of His mercy, then for *murthering* his *Brother*; and with *Iudas* for hanging himselfe, then for *betraying his Master*: in that they would make *the sinnes of mortall* man greater then the infinite *mercy* of the *eternall God*: or as if they could be more *sinfull* then God was *mercyfull*. Whereas the least droppe of *Christs bloud* is of more merit to procure Gods mercy for thy *salvation*, then all the sinnes (that thou hast committed can bee of force to provoke His wrath to thy *damnation*.

If Sathan shall suggest, that all this is true of Gods mercy, but that it doth not belong unto thee, because that thy sins are greater then other mens, as being of knowledge, and of many yeares continuance and such as whereby others have been undone: and all (for the most part) committed willfully and presumptuously

sumptuously against God and thy conscience: And therefore though He be merciful unto others, yet he will not be merciful unto thee: meditate,

2. That many (who are now in heaven most blessed and glorious Saints) committed in the same kind (when they lived on earth) as great and greater sins than ever thou hast committed, and continued (before they repented) in those sinnes as long as ever thou hast done. As therefore all their sins, and the continuance in them, could not hinder Gods mercy upon their repentance, from forgiving their sins, and receiving them into favour: no more shall thy sinnes and continuance therein, hinder *Him* from being merciful unto *thee*, if *thou dost repent as they did*: yea upon thy *repentance*, every one of their examples is a pledge that Hee will doe the same unto thee that He did unto them. For as the *least sin* in *Gods justice*, without Repentance is *damnable*; so the *greatest sin* upon Repentance, is (in his *Mercy*) *pardonable*. Thy *greatest* and *inexcusest* sins are but the sins of a *Man*: but the least of his *mercies* is the mercy of *God*. Because thou knowest thine own sins, thou doubtest whether they shall be pardoned; Marke how this doubtfull case is resolved by *God* himselfe.

Many

many in *Isaies* dayes thought (as those
most) that they had continued so long
in sin, that it was *too late* for them to
seek to returne unto *God* for *grace* and
mercy. But *God* answereth them; *Seeke*
ye the Lord, whilest he may be found, &c
As if He had said; Whilest *life lasteth*,
and my *Word is preached*, I am neare to
be found of all that seek me, and pray
unto me. The people reply: But we (O
Lord) are grievous sinners, and there-
fore dare not presume to call up-
on thy Name, or to come neare
thine Holinesse. To this the Lord
answereth: *Let the wicked forsake*
his way, and the man of iniquity his
thoughts, and let him returne unto me,
and I will have mercy upon him, and to
his God, and I will pardon him abun-
dantly. But we would thinke (say the
people) that if our sins were but ordi-
nary sins, this promise of *mercy* might
belong unto us: But because our
sinnes are so great, and of such *long*
continuance, therefore we feare, least
when we appeare before God, he will
reject us. To this GOD answereth
againe: *My thoughts* (of mercy) *are*
not your thoughts, neither are your waies
(of pardoning) *my wayes*: *for as the*
Heavens are higher then the Earth, so
are my wayes higher then your wayes,
and my thoughts then your thoughts.

If therefore every sinner in the world were a world of such sinners as thou art: doe thou but (yet what God bids thee) *Repent* and *Believe*; and the bloud of *Iesus Christ*, being the *Bloud of God*, *will cleanse both thee and them from all your sins.*

2 That as God did fore-see all the sinnes which the world did commit, and yet all those could not hinder him from *loving the world*, so *that he gave his onely begotten Sonne to the death, to save as many of the world as would believe and repent*: much lesse shall thy sinnes (being the sinnes of the least number of the world) be able to hinder God from loving thy soule, and forgiving thy sins, if thou doest *Repent* and *Believe*.

3 That if he loved thee *so dearely* (when thou wast his *enemy*) that he payed for thee *so deare* a price, as the spilling of his *Heart-bloud*, how can he now but be gracious unto thee, when to save thee, will cost him but the casting of a gracious looke upon thee? Looke not thou therefore to the greatnesse of thy sinnes, but to the infiniteness of his mercy, which is so surpassing great, that if thou putteſt all thine *owne* grievous sins together, and adde unto those the sinnes of *Cain* and *Iudas*; and put unto them all the

sins

sinnes of all the Reprobates in the world; (doubtlesse it would be a huge heape;) yet compare this huge heape with the *infinite mercy* of God, and there will bee no more comparison betwixt them, then betwixt the least *Molehil*, & the greatest *Mountaine* in a Country. The *cry* of the grievousest sin that ever we read of, could never reach up higher then unto Heaven, as the cry of the *sins of Sodome*: but *the mercy of God* (saith *David*) *reacheth up higher then the heavens*, and so overtoppeth all our sinnes. And *if his mercy be greater then all his workes*, it must needs be greater then all thy sinnes. And so long as his mercy is greater then the sinnes of the whole world, doe thou but *repent*, there is no doubt of *pardon*.

If Satan shall object, that thou hast many times vowed to repent, and hast made a shew of repentance for the time, and yet didst fall to the same sinnes againe, and againe, and that all thy repentance was but fained and a mocking of God; And that seeing thou hast so often broken thy vow, therefore God hath withdrawne his mercy, and hath changed his love, &c. meditate:

1 That though this were true (which indeed is hainous) yet it is no sufficient cause why thou shouldest despaire:

[illegible] ; seeing that this is the [illegible] *of all the Children of* GOD [illegible] *life*, who vow so oft to forbeare [illegible] sin, till perceiving their weakenesse are able to perform it, they vow that they will vow no more. Their *vowes* shew the desires of their spiritual man ; their *breakings*, the *weakenesse* of their corrupt flesh. And our *oft* slips into the same sins Christ foresaw, when He taught us to pray daily, *O Father, Forgive us our trespasses.* And why doth *Christ* enjoyne thee (who art but sinful man) *to forgive thy* Brother *seven times in a day, if he shall returne seven times in a day*, and say, *It repenteth me?* but to assure thee, that he (being the GOD of mercy, and goodnesse it selfe) will forgive unto thee thy *Seventy times seven fold* sins a day, which thou hast committed against him, if thou returne unto him by true repentance. The *Israelites* were cured by looking (though with weake eyes) on the *Brazen Serpent*, as oft as they were stung by the *fiery Serpents* in the wildernesse, to assure thee that upon thy teares of repentance, thou shalt be *recovered* by *faith* in *Christ*, as often as thou art wounded to death by sin.

2 That thy salvation is grounded, not upon the *constancy* of thine obedience,

dience, but upon the firmnesse of Gods Covenant. Though thou variest with God, and the Covenant be broken on thy *behalfe*, yet it is firme on Gods *part*, and therefore all is safe enough, if thou wilt *returne*: for there is no *variablenesse with Him, neither shadow of change.* Hee hath locked up thy salvation and made it sure in his owne *unchangeable purpose*; and hath delivered to thy *keeping* the *Keyes*, which are *Faith* and *Repentance*; and whilst thou hast *them*, thou mayest perswade thy selfe that thy salvation is sure and safe: *For whom God loveth, he loveth to the end*: and *never repenteth* of bestowing his love on them who repent and believe.

Lastly, *If Satan shall perswade thee that thou hast beene doubting a long time, and that it is best for thee now to despaire, seeing thy sins increase, and thy judgment draweth neare*: meditate,

1 That no sinne (though *never so great*) should be a cause to moove any Christian to *despaire*, so long as *Gods mercy* by so many *millions* of degrees is greater; and that every penitent and believing sinner hath the pardon of all his sins confirmed by the word and Oath of God; *two immutable things, wherein it is impossible that God should lye.* His Word is, that as what;

whatsoever, a sinner, *whatsoever* doth repent of his sinne, *whatsoever* (for both *time*, and *sinner*, and *sinne*, are indefinite) *from the bottome of his heart, God will blot forth all his sinnes out of his remembrance, that they shall be mentioned unto him no more.* If we will not take his word (which God forbid we should doubt of) he hath given us his oath: *As I live, I desire not the death of the wicked, but that the wicked turne from his way and live.* As if he had said: will ye not beleeve my word? *I sweare by my life*, that I delight not to damne any sinner for his sins, but rather to save him, upon his conversion and repentance. The Meditation hereof mooved *Tertullian* to exclaime: *O how happy are we, when God sweareth that hee will not our damnation! Oh, what miserable wretches are we, if we will not beleeve God, when he sweareth his truth unto us!* Listen, O drooping Spirit, whose soule is assailed with waves of faithlesse despaire; how happy were it to see many like thee and *Hezekias*? (*who mourne like Doves for the sense of sinne, and chatter like Cranes and Swallowes for the feare of Gods anger*) rather than to behold many who dye like beasts, without any feeling of their grime estate, or any feare of *Gods*

wrath

earth or *tribunall seat*, before which they are to appeare? Comfort thy selfe, O languishing soule; for if this earth hath any for whom Christ spilt his bloud on the crosse, thou assuredly art one. Cheere up therefore thy selfe in the *All-sufficient* Attonement of the *bloud* of the *Lamb*, which *speaketh better things than that of Abel*. And pray for those who never yet obtained the grace to have such a sense and detestation of sinne. Thou art one indeed, for whom CHRIST died; and from whom a wounded spirit (judging rather according to his *feeling*, than his faith) hath wrung that dolefull voice of Christ: *My God, my God, why hast thou forsaken me?* And doubt not, but ere long thou shalt as truly raigne with him, as now thou doest *suffer* with him: for *Yea*, and *Amen* hath spoken it. No sin bars a man from salvation, but onely *incredulity* & *impenitency*: nothing makes the sin against the *Holy Ghost unpardonable*, but want of *repentance*. Thy unfained desire to repent, is as acceptable unto God, as the perfectest repentance that thou couldest wish to performe unto him.

Meditate on these *Evangelicall comforts*, and thou shalt see, that in the verie *agony of death*, God will so

to assist thee with His Spirit, that when Satan looketh for the greatest victory, he shall receive the foulest foile; yea, when the *eyestrings* are broken, that thou canst not see the light; *Jesus Christ* will appeare unto thee to comfort thy *Soule*, and His *holy Angels* will carry thee into His *Heavenly Kingdome*. Then shall thy friends behold thee, (like *Manoahs* Angell) doing wonders indeed, when they shall see a *fraile man* in his greatest weakenesse (by the meere assistance of *Gods Spirit*) overcomming the *strength* of sin, the *bitternesse* of death, and all the *power of Satan*, and in the *fire* of *faith*, and *perfume* of *Prayer*, ascend up with *Angels* victoriously into heaven.

An Admonition to them who come to visit the sick.

THey who come to visit the sicke, must have a speciall care, not to stand *dumbe* and *staring* in the sicke persons face, to disquiet him, nor yet to speake *idly*, and to aske *unprofitable* questions, as most doe.

If they see therefore that the sicke party is like to dye, let them not dissemble, but lovingly and discreetly admonish

dmonish him of his weakenesse, and o prepare for eternall life. One houre well spent, when a mans life is almost our-spent, may gaine a man the assurance of eternall life. Soothe him not with the vaine hope of *this life*, least thou betray his Soule to eternal *death*. Admonish him plainely of his estate, and aske him briefly these, or the like Questions.

Questions to be asked of a sicke man, that is like to dye.

DOest thou believe that Almighty God, the Trinity of Persons in Vnity of Essence, hath by his power made Heaven and Earth, and all things therin? and that he doth stil by His *Divine providence* governe the same; so that nothing comes to passe in the *world*, nor to *thy selfe*, but what *His divine hand and counsell hath determined before to be done?*

2 Dost thou confesse, that thou hast transgressed and broken the holy *Commandements* of Almighty *God* in *thought*, *word*, and *deed*? And hast deserved for breaking his *holy lawes*, the *Curse of God*, which containeth *all the miseries of this life*, and *everlasting*

torments

torments in hell fire, when this [illegible] ended, if so bee that God [illegible] deale with thee according to thy [illegible] serves?

3 Art thou not sorry in thy h[illegible] that thou hast so broken His La[illegible] and neglected His Service, and wo[illegible] shippe, and so much followed t[illegible] world, and thine own vain pleasur[illegible] And wouldest thou not leade a holi[illegible] life, if thou wert to begin againe?

4 Doest thou not from thy hear[illegible] desire to be reconciled unto God in *Iesus Christ*, His blessed Son, thy *Mediator*, who is *at the right hand of God in Heaven, now appearing for thee in the sight of God*, and *making request unto him for thy* Soule?

5 Doest thou renounce all confidence in all other *Mediators*, or *Intercessors*, *Saints*, or *Angels*, believing that *Iesus Christ the onely Mediator of the New Testament*, is able *perfectly to save them that come unto God by Him, seeing he ever liveth to make intercession for them*: And wilt thou with *David* say unto Christ, *Whom have I in Heaven but thee? And there is none upon earth that I desire beside thee.*

6 Doest thou confidently believe, and hope to be saved by the *onely merits* of that bloudy death and passion, which thy Saviour *Iesus Christ* hath

h suffered for thee? not putting any
e of salvation in thine *owne merits*,
in any other meanes or creatures?
ng assuredly perswaded, *That there*
e salvation in any other; and *that*
re is no other name under Heaven,
ereby thou must be saved.

7 Doest thou heartily *forgive* all
rongs, or offences done or offered
to thee, by any manner of person
hatsoever? And doest thou as wil-
ngly (from thy heart) *aske forgiveness*
f them whom thou hast grievously
vronged in word or deed? And dost
hou cast out of thy heart all *malice*
nd *hatred*, which thou hast borne to
any body: that thou maiest appeare
before the face of *Christ* (the *Prince* of
peace) *in perfect love and charity?*

8 Doth thy conscience tell thee of
any thing, which thou hast wrongful-
ly taken, and doest still with-hold
from any *widow* or *fatherles children*,
or from any other person whomso-
ever? Be assured, that unles thou shalt
restore (like *Zacheus*) these goods and
lands (if thou bee able) thou canst
not truly *repent*; and without true re-
pentance, thou canst not be *saved*, nor
looke *Christ* in the face, when thou
shalt appeare before His judgement-
seat.

9 Doest thou *firmely believe* that
thy

thy *body* shall be raised up out of the *Grave*, at the sound of the last Trumpet; And that thy body and soule shall be united together again at the *resurrection-day*, to appeare before the *Lord Iesus Christ*: and thence to goe with him into the kingdom of heaven, to live in everlasting *blisse* and glory.

If the sicke party shall answer these questions like a faithfull Christian; then let all who are present joyne together and pray for him, in these or the like words.

A Prayer to be sayd for the sicke by them who visit him.

O Mercifull Father, who art the Lord and giver of Life, and unto whom *belongs the issues of death*: wee thy Children here assembled, doe acknowledge, that (in respect of our manifold sins) we are not worthy to aske any blessing for our selves at thy hands; much lesse to become suiters to thy *Majesty* in the behalfe of others: yet because *thou hast commanded* us to pray one for another, *especially* for the *sick*, and hast promised *that the prayers of the righteous shall availe much with thee*: in the *Obedi-*

ence

therefore of thy *Commandements* *confidence* of thy gracious *promise*, are bold to become humble ſui- unto thy divine Majeſty, in the halfe of this our deere brother (or ter) whom thou haſt viſited with *chaſtiſement* of thine owne father- hand. We could gladly wiſh the *ſtitution* of his *health*, and a longer ntinuance of his life and Chriſtian *llowſhip* amongſt us: but for as uch as it appeareth (as farre as e can diſcerne) that thou haſt ap- ointed by this viſitation, to call for im out of this mortall life: we ſub- nit our wils to thy bleſſed will, and umbly intreat for Ieſus Chriſt his ake, and the merits of his bitter death nd paſſion (which he hath ſuffered for him) that thou wouldeſt pardon and forgive unto him all his *ſinnes*; as well that wherein he was conceived and borne, as alſo all the offences and tranſgreſſions which ever ſince to this *day* and *houre* he hath committed in *thought*, *word*, and *deed*, againſt thy divine Majeſty. Caſt them behinde thy back, *remove them as farre from thy preſence, as the Eaſt is from the Weſt*, blot them out of thy remem- brance; lay them not to his charge; waſh them away with the bloud of Chriſt, that they may no more be *ſeen*,

and

deliver him from all the judg
which are due unto him for hi
that they may never trouble
Conscience, nor rise in judgm
gainst his Soule, and *impute unto*
the righteousnesse of Iesus Christ,
by hee may appeare *righteous* i
sight: And in this extremity
time, we beseech thee looke
from Heaven upon him with
eyes of grace and compassion, w
with thou art wont to looke upon
children in their affliction &
Pity thy wounded *Servant*, like
good *Samaritan*: for here is a
Soule that needeth the helpe of
an *heavenly Physitian*. O Lord increase
his faith, that he may believe
Christ died for him, and that
blood cleanseth him from all
sinnes: and either *asswage* his *paine*,
else *increase* his *patience*, to induce thy
blessed will and pleasure. And (good
Lord) lay no more *upon him*, then thou
shalt enable him to beare. *Heave* him
up unto thy selfe, with those *sighs* and
groanes which cannot be expressed.
Make him to feel what is the hope of
his *Calling*: and what is the exceed-
ing *greatnes* of thy *Mercy* and power
towards them that believe in thee.
And in his *weaknesse* O LORD,
shew thou thy strength: Defend him

against

inſt the *ſuggeſtions* and *temptati-*
of Satan: who (as he hath all his
time) will now in his weakneſſe
ecially, ſeeke to *aſſaile* him, and
devoure him. O *ſave* his *ſoule*, and
reve Satan, and command thy *holy*
ngels to be about him, to aid him,
d to chaſe away all evill and
gnant Spirits farre from him.
m more and more to loath
orld, and *deſire to be looſed, and to be*
th Chriſt. And when that *good houre*
nd time ſhall come, (wherein thou
aſt determined to call for him out of
is preſent life) give him grace
eaceably and *joyfully* to yeeld up *his*
oule into thy mercifull hands. And do
hou receive him into thy mercy, and
et thy *bleſſed Angels* carry him into
hy kingdome. Make his *laſt houre*
his *beſt houre*, his *laſt words* his *beſt*
words, and his *laſt thoughts* his *beſt*
thoughts. And when the ſight of his
Eyes is gone, and his *Tongue* ſhall
faile to doe his office, grant (O Lord)
that his Soule may (with S. *Stephen*)
behold *Ieſus Chriſt* in heaven, ready
to receive him: and that thy Spirit
within him may *make requeſts for*
him, with ſighs which cannot be expreſ-
ſed. Teach us in Him to reade and
ſee our owne *end* and *mortality*, and
therefore to be carefull to prepare our

ſelves

selves in a readinesse against
that thou shalt call for us, in
manner. Thus, Lord we
this our deere brother (or
sicke servant unto thy
and mercy, in that prayer,
Christ our Saviour hath
saying,

Our Father which art in heaven,
hallowed be thy Name, &c.

thy grace, O Lord Iesus Ch
love, O heavenly Father; thy
fort and consolation, O holy
be with us all, and especially
thy sicke servant, to the end,
the end, *Amen.*

Let them reade often unto the
some speciall Chapters of the
Scriptures, as;

The three first Chapters of the
of *Iob.*

The 14. and 19. Chapters of *Iob.*

The 34. Chapter of *Deuteronomy.*

The two last Chapters of *Iosua.*

The 17. Chapter of the first of
Kings.

The 2. 4. and 12. Chapters of the
second of *Kings.*

The 38. 40. and 65. Chapters of
Isaiah.

The history of the passion of *Christ.*

The 8. Chapter to the *Romans.*

The 15. Chapter of the first Epistle
to the *Corinthians.*

The

4. of the first Epistle to the Thes-
nians.
he 5. Chapter of the second Epi-
of *Paul to the Corinthians.*
the first and last Chapters of S.
es.
he 11. and 12. to the *Hebrewes.*
The first Epistle of *Peter.*
The three first, and the three last
apters of the *Revelation*, or some
these.
And so exhorting the sicke party
wait upon God, by *Faith* and *Pa-*
ence, till he send for him; & praying
e Lord to send them a joyfull meet-
g in the Kingdom of *heaven*, and a
lessed Resurrection at the last day,
ey may depart at their pleasure in
e peace of God.

Consolations against impatiency in sickenesse.

IF in thy sickenesse by extremity of paine thou be driven to impatience, meditate,

1 That thy *sinnes* have deserved the *paines of hell*: therefore thou mayest with greater patience endure these *fatherly corrections.*

2 That these are the *scourges* of thy

heavenly Father, and the rod is in his hand. If thou didst suffer with reverence being a childe, the correction of thy earthly Parents, how meekly ought thou now subject thy selfe (being the childe of God) to the chastisement of thy heavenly Father, seeing it is for thine eternall good?

3 That Christ suffered in his soule and body, farre grievouser paines for thee; therefore thou must more willingly suffer his blessed pleasure for thine owne good. Therefore (saith S. Peter) Christ suffered for you, leaving you an example, that ye should follow his steps. And, Let us, (saith S. Paul) runne with joy the race that is set before us, looking to Iesus the Author and finisher of our Faith, who for the joy that was set before him, endured the Crosse, &c.

4 That these afflictions which now you suffer, are none other but such which are accomplished in your brethren that are in the world, as witnesseth Peter. Yea, Iobs afflictions were farre more grievous. There is not one of the Saints, which now are at rest in heavenly joyes, but endured as much as you doe, before they went thither. Yea, many of them willingly suffered all the torments that Tyrants could inflict upon them, that they might

come

me to those heavenly joyes, where-
to you are now called. And you
ve a promise that the *God of all*
ce, after that you have suffered a
ile; will make you perfect, establish,
engthen, and settle you. And that
God of his fidelity will not suffer you to
e tempted above that you are able, but
ll with the tentation also make a
y to escape, that ye may be able to
ar it.

5 That God hath determined the
me when thy affliction shall *end*, as
ell as the time when it *began*. *Thir-*
y eight yeeres were appointed the *sick*
an at *Bethesdaes* poole. *Twelve yeeres*
o the Woman with the *bloudy issue*.
Three moneths to Moses: *Tenne dayes*
ribulation to the Angell of the *Church*
of Smyrna; *three dayes plague to Da-*
id. Yea, the number of the godly
mans teares are *registred in Gods book*,
and the quantity kept in his *bottle*.

The time of our troubles (saith
Christ) is but a *modicum*, Gods *anger*
lasts but a *moment* (saith *David*.) A
little season (saith the Lord:) & there-
fore cals all the time of our paine, but
the houre of *sorrow*. *David* (for the
swiftnesse thereof) compares our pre-
sent troubles to a *Brook*: and *Athana-*
sius to a *Shewre*. Compare the *longest*
misery that man indures in this life,

to the *eternity of heavenly ioyes*, a
they will appeare to be nothing. As
as the sight of a *Sonne* safe b
makes the *Mother* forget all her fo
mer deadly paine: so the sight
Christ in Heaven, who was born
thee, will make all these pangs
death to be quite forgotten, as if th
had never beene: like *Stephen*, w
as soone as he saw Christ, forgot h
owne *wounds*, with the horrour of th
grave, and terror of the *graue*; a
sweetly yeelded his *soule* into th
hands of his *Saviour*. Forget thi
own paine, thinke of *Christs* wound
Be faithfull unto the death, and he w
give thee the crowne of eternall life.

6 That you are now called to h
pentance, in Christs Schoole; to
how much *faith*, *patience*, and *God*
nesse you have learned all this while
and whether you can (like *Iob*) r
ceive at the hand of God *some* evil
as well as you have hitherto *receive*
a great deale of *good*. As therefore y
have alwayes prayed, *Thy will be don*
so be not now *offended* at this which
done by his *holy will*.

7 That *all things* shall worke toge
ther for the best to them that love God
insomuch that neither death, nor life
nor Angels, nor Principalities, n
powers, &c. shall be able to separate
fro

[illegible] the love of *God*, which is in *Iesus* [illegible]rist our *Lord*. Assure your selfe, that [illegible]ery *pang* is a prevention of the [illegible] of Hell; every respite, an [illegible] of Heavens *Rest*: And how [illegible] *stripes* doe you esteeme Heaven [illegible]? As your life hath been a *Com*[illegible] to others: so give your friends a *Christian example* to die, and deceive the Divell as *Iob* did. It is but the *Crosse of Christ* sent before, to *crucifie* the love of the World in thee; that thou mayest goe to live with Christ, who was *crucified for thee*. As thou art therfore a true *Christian*, take up (like *Simon* of *Cyrene*) with both thy armes, his holy Crosse, carry it after him unto him, thy paines will shortly *passe*, thy joyes shall never passe away.

Consolations against the feare of Death.

IF in the time of thy *sicknesse* thou findest thy selfe *fearefull* to *die*; meditate:

1 That it argueth a *dastardly* mind to feare that which is not: for in the *Church* of *Christ* there is no *death*, *Isay* 25. 7, 8. And, *whosoever liveth and believeth in Christ, shall never die*, *Iohn*

Iohn 11. 26. Let them feare Dea[illegible] who live without Christ. Christ[illegible] die not; but when they please G[illegible] they are like *Enoch*, translated [illegible] God. Their paines are but *Eliahs* [illegible]ry *Chariot* to cary them up to li[illegible]ven: or like *Lazarus* sores, sen[illegible] them to *Abrahams bosome*. In a wo[illegible] if thou be one of them that like *Laza*[illegible]*rus, lovest Iesus, thy sicknes is not to dea*[illegible] *but for the glory of God*; who of hi[illegible] love changeth thy *living death* to a[illegible] *everlasting life*. And if many Heathe[illegible] men, as *Socrates*, *Curtius*, *Seneca*, &c. died *willingly*, (when they might have lived) in hope of the *immortality* of the Soule, wilt thou being trained so long in Christs *Schoole*; (and now called to the *Mariage-Supper* of the blessed *Lambe*, *Apoc.* 19.7. be one of those *Guests* that refuse to goe to that *joyfull Banquet*? GOD forbid.

2 Remember that thy abode here, is but a second degree of thy life: for after thou hadst *first lived 9. moneths in thy Mothers wombe*, thou wast of necessity driven thence, to live here in a *second degree* of life: And when that number of *Moneths* which GOD hath *determined* for this life, are expired; thou must likewise leave this, and passe to a *third degree* in the other world,

eld, which never ends. Which to em that live and die in the Lord, passeth as farre this kinde of life, as is doth that which one lives in his *mothers wombe*. To this last and excellentest *degree* of life, through this *dore* ssed Christ himselfe, and all his nts that were *before thee*: and so all all the rest after *them* and *thee*. Why shouldest thou feare that which mon to all *Gods elect*? Why ould that be uncouth to thee, which so welcome to all them? Feare ot death, for as it is the *Exodus* of a d, so it is the *Genesis* of a *better* orld: the end of a *temporall*, but the eginning of an *eternall life*.

3 Consider that there are but *three* ings that can make *Death* so feare- ll unto thee: first, the losse thou hast ereby: secondly, the paine that is erein: thirdly, the terrible *effects* hich follow after: All these are but alse *fires* and causelesse *feares*. For the irst, if thou leavest here *uncertaine oods*, which *Thieves* may *rob*; thou halt finde in Heaven a *true Treasure*, hat can never be taken away: these ere but lent thee, as a *Steward* upon ccounts, those shall bee given thee s thy reward for evet. If thou leaveſt a *loving wife*; thou shalt be *maried* to *Christ*, which is *more lovely*: If thou

leavest *children* and friends, th[illegible] shalt there finde all thy *Religious* ha[illegible]cestours, and children departed: yo[illegible] *Christ* and all his blessed *Saints* a[illegible] *Angels*; and as many of thy childr[illegible] as be *Gods children*, shall thither fo[illegible]low after thee. Thou leavest an *earth[illegible] possession, and an house of clay*, a[illegible] thou shalt enjoy an *Heavenly inheri[illegible]tance* & *mansion of glory* which is pur[illegible]chased, prepared, and reserved fo[illegible] thee. What hast thou lost? Nay, is n[illegible] death unto thee *gain*? *Goe home*, *go[illegible] home*, and we will follow after thee.

Secondly, for the *paine* in death; the feare of death more *paines* many than the very *pangs* of death: for ma[illegible]ny a Christian dies without any great *pangs*, or *paines*. Pitch the *An[illegible]chor* of thy *hope* on the *firme ground* of the *word of God*, who hath *promised* in thy *weaknesse to perfect his strength, & not to suffer thee to be tempted above that thou art able to beare*. And Christ will shortly turne all thy temporall *paines* to his *eternall joyes*.

Lastly, as for the *terrible effects* which follow *after death*, they belong not unto thee, being a *Member* of *Christ*, for *Christ* by his death hath taken away the *sting* of death to the *faithfull*; so that now there is no *condemnation to them that are in Christ*

Iesus

Jesus: And *Christ* hath protested, that *he that believeth in him, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life.* Hereupon the holy Spirit from Heaven saith, *Blessed are the dead that dye in the Lord:* and that *from thenceforth they rest from their labours, and their workes doe follow them.* In respect therefore of the faithfull, *death is swallowed up in victory*, and his *sting* which is *sinne*, and the *punishment thereof*, is taken away by *Christ*. Hence death is called (in respect of our *bodies*) a *sleepe* and *rest*: in respect of our *soules*, *a going to our heavenly Father*; *a departing in peace*; *a removing from this body to goe to the Lord*; *a dissolution of soule and body to bee with Christ*. What shall I say? *Precious in the sight of the Lord is the death of his Saints.* These paines are but thy throwes and *travell* to bring forth *eternall life.* And who would not passe through hell, to go to Paradise, much more through *death?* There is nothing after *death*, that thou needest feare; not thy *sins*, because Christ hath payed thy ransome; not the Iudge, for he is thy loving *brother*; not the *grave*, for it is the *Lords bed*; not *Hell*, for thy *Redeemer* keepes the keyes; not the *Devill*, for *Gods holy Angels*

Angels pitch their tents about thee, and will not leave thee till they bring thee to Heaven. Thou wast never greater *Eternall life*: glorifie therefore Christ *by a blessed death*. Say cheerfully, *Come Lord Iesus*, for thy servant commeth unto thee: I am willing, Lord help my *weaknesse*.

Seven sanctified Thoughts, and mournfull sighes of a sicke man ready to dye.

NOw for as much as God of his infinite mercy doth so temper our paine and sickenes, that we are not alwayes oppressed with extremity: but gives us in the middest of our extremities some *respite*, to ease and refresh our selves; thou must have an especiall care (considering how short a time thou hast either *for ever* to lose or to obtaine Heaven) to make use of every *breathing* time, which *God* doth affoord thee; and during that little time of *ease*, to gather strength against the fits of *greater anguish*. Therefore in these times of relaxation and ease, use some of these short *thoughts* and *sighes*.

The first Thought.

SEeing every man enters into this life in *teares*, passeth it in *sweat*, and ends it in *sorrow*; ah what is there in it that a man should desire to live any longer in it! Oh what a folly is it, that when the *Mariner* roweth with all his force to arive at the *wished port*; and that the *traveller* never resteth till he comes to his journies end, we feare to descry our Port; and therefore would *put back* our Bark, to be longer tossed in this continuall *tempest*! we *weep* to see our *journeyes end*, and therefore desire our journey to be lengthened, that we may be more tired with a *foule* and *cumbersome* way.

The Spirituall Sigh thereupon.

O Lord, this life is but a troublesome Pilgrimage: few in dayes, but full of evils: and I am weary of it, by reason of my sins: Let me therfore (O Lord) intreate thy Majesty in this my *bed of sicknesse*, as *Elias* did under the *Iuniper tree in his affliction*: It is

is now enough, O Lord; that I have li
ved so long in this vale of misery
take my soule into thy mercifull hand
for I am no better then my Fathers.

The second Thought.

THinke with what a *body of sin* thou art laden, what great *civil wars* are contained in a little World; the *flesh fighting against the Spirit*; *passion* against *reason*; *Earth* against *Heaven*; and the world *within thee* banding it selfe for the World *without thee*; and that but one onely meane remaines to end this conflict, *Death* which (in Gods appointed time) will separate thy *Spirit* from thy *flesh*, the *pure* and *regenerat part* of thy soule, from that part which is *impure* and *unregenerate*.

The

The Spirituall Sigh upon the second Thought.

O *Wretched man that I am, who shall deliver me from the body of this death?* O my sweet Saviour Iesus Christ, *thou hast redeemed me with thy precious bloud:* and *because thou hast delivered my soule from sin, mine eyes from teares, and my feet from falling;* I doe here from the very bottom of my heart, ascribe the whole *praise* and *glory* of my salvation, to thy onely *grace* and *mercy*, saying (with the holy *Apostle*) *Thankes be unto God which hath given me the victory through our Lord Iesus Christ.*

The third Thought.

THinke how it behooves thee to be assured that thy soul is *Christs* for *death* hath taken sufficient *gages* to assure himselfe of thy body; in that all thy Senses begin already to dye, save only the sense of paine; but sith the *beginning* of thy being began with *pain*; marvell the lesse if the end conclude,

conclude with *dolours*. But if thole temporall *dolours* (which onely affect thy body) be so painfull: O Lord, *Who can endure the devouring fire! Who can abide the everlasting burning?*

The Spirituall Sigh upon the third Thought.

O Lord Iesus Christ, the Sonne of the living God, who art the onely *Physitian* that canst ease my body from paine, and restore my Soule to life eternall; put thy *Passion, Crosse, and Death*, betwixt my *Soule* and thy *Judgements*, and let the merits of thy *Obedience* stand betwixt thy Fathers *Iustice* and my *disobedience*, and from these bodily paines receive my soule into thine everlasting peace: for I cry unto thee with *Stephen, Lord Iesus receive my Spirit.*

The fourth Thought.

THinke that the worſt that death can doe, is but to ſend thy ſoule ſooner then thy *fleſh* would be willing, to Chriſt and his heavenly *joyes*. Remember that that worſt is thy beſt hope. The worſt therefore of death, is rather a helpe then a harme.

The ſpirituall Sigh upon the fourth Thought.

O Lord Ieſus Chriſt, the Saviour of all them that put their truſt in thee: forſake not him that in *miſery* flyeth unto thy *Grace* for ſuccour and mercy; O ſound that *ſweet voyce* in the eares of my Soule, which thou ſpakeſt unto the *penitent Thiefe* on the Croſſe, *This day ſhalt thou be with me in Paradiſe*. For, I, O Lord, doe (with the Apoſtle) from my Soule ſpeake unto thee, *I deſire to be diſſolved, and to be with Chriſt.*

The

The fifth Thought.

THinke (if thou feareſt to dye) That in Mount Sion there is no death: for he that believeth in Chriſt ſhall never dye. And if thou dareſt to live, without doubt the *life eternall* (whereunto this life is a *paſſage*) *ſurpaſſeth all*. There doe all the faithfull departed (having ended their miſeries) live with Chriſt in joyes: and thither ſhall all the godly which ſurvive, bee gathered out of their troubles, to enjoy with him eternall reſt.

The ſpirituall Sigh upon the fifth Thought.

O Lord thou ſeeſt the malice of Satan, who (not contenting himſelfe, *like a roaring Lion*, all the *dayes* and *nights* of our life, to ſeeke our deſtruction) ſhewes himſelfe moſt *buſie*, when thy Children are *weakeſt* and *neareſt* to their end. *O Lord reprove him*, and preſerve my ſoule. He ſeekes to terrifie me with *death*, which my *ſinnes* have *deſerved*; but let thy holy *ſpirit* comfort

comfort my soule with the assurance of eternall Life, which thy Blood hath purchased. Asswage my paine, increase my patience, (and if it be thy blessed will) end my troubles: for my soule beseecheth thee with old blessed Simeon, *Lord now lest me thy servant depart in peace according to thy Word.*

The sixth Thought.

THinke with thy selfe, what a blessing God hath bestowed upon thee *above many millions* of the world; that whereas they are either Pagans, who worship not the true God, or Idolaters, who worship the true God falsely: Thou hast lived in a true Christian Church, and hast grace to dye in the *true Christian Faith*, and to be buried in the *Sepulchre of Gods Servants*; who all wait for the hope of *Israel*, the *raising* of their bodies in the *Resurrection of the Iust*.

The Spirituall Sigh upon the sixth Thought.

O LORD IESVS CHRIST, *who art the Resurrection and the life, in whom whosoever believeth, shall live though he were dead, I believe that whosoever liveth and believeth in thee shall never dye: I know that I shall rise againe in the Resurrection of the last day; for I am sure that then my Redeemer liveth: And though that after my death wormes destroy this body, yet I shall see thee my Lord, and my God in this flesh.* Grant therefore O Christ, for thy bitter death and Passion sake, that at that day I may be one of them to whom thou wilt pronounce that joyfull sentence; *Come ye blessed of my Father, inherit the Kingdome prepared for you before the foundation of the World.*

The seventh Thought.

THinke with thy selfe how Christ endured for thee a *cursed death*, and the *wrath of God*, which was due unto thy sins, and what terrible *paine* and cruell *torments* the *Apostles* and *Martyrs* have voluntarily suffered for the defence of Christs Faith, when they might have lived by *dissembling* or *denying* him: how much more willing shouldest thou be to depart in the *Faith* of Christ, having lesse paines to torment thee; and more meanes to comfort thee.

The Spirituall Sigh upon the seventh Thought.

O Lord, my sins have deserved the *paines of Hell, and eternall death*: much more these *fatherly corrections*, wherwith thou doest afflict me. But *O blessed Lamb of God, which takest away the sins of the world, have mercy upon me, and wash away all my filthy sinnes with thy most precious blood*; and

and receive my soule into thy heavenly Kingdome; for unto thy hands, O Father, I commend my Spirit, and thou hast redeemed me, O Lord God of truth.

The sicke Person ought now to send for some godly and religious Pastor.

IN any wise remember (if conveniently it may be) to send for some godly and Religious *Pastor*, not only *to pray* for thee at thy death (for God in such a case hath promised *to heare the Prayers of the righteous Prophets and Elders of the Church*) but also upon thy *confession*, and *unfained repentance*, to *absolve* thee of thy sinnes. For, as Christ hath given him a *Calling*, to *baptise thee unto repentance for the remission of thy sins*; so hath he likewise given him a *calling, and power, & authority*, (upon repentance) *to absolve thee from thy sins. I will give thee the Keyes of the Kingdome of Heaven; and whatsoever thou shalt bind upon earth, shall be bound in Heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.* And againe, *Verily I say unto you, whatsoever yee binde on Earth, shall be bound*

und in Heaven, and whatsoever ye ose in Earth, shal be loosed in Heaven. nd againe, Receive yee the Holy host: whosoever sins ye remit, they are mitted unto them; and whosoever ins ye retaine, they are retained. This doctrine was as ancient in the Church of God as Iob: for Elihu tels him, That when God strikes a man with sickness on his bed, so that his soule draweth neere the grave, and his life to the buriers: if there be any messenger with him, or an Interpreter, one of a thousand, to declare unto man his righteousnesse, then will he have mercy upon him, &c. And answerable hereunto (saith S. Iames) If the sicke have committed sins, (upon his repentance, and the prayers of the Elders) they shall be forgiven him, these have power to shut Heaven, and to deliver (the scandalous impenitent sinners) to Satan. For, the weapons of their warfare are not carnal, but mighty through God, to cast downe, &c. and to have vengeance in readinesse against all disobedience. They have the Key of loosing, therefore the power of absolving.

The Bishops and Pastors of the Church do not forgive sin by any absolute power of their owne (for so onely Christ their Master forgiveth sins but Ministerially, as the servants of Christ,

Christ, and *stewards* to whose [illegible] the Lord and Master hath comm[illegible] His Keyes. And that is, when [illegible] doe *declare* and *pronounce* either *publikely* or *privately*, by the Word of God, what *bindeth*, what *looseth*, [illegible] the *mercies* of God to penitent sinners, or His *Iudgement* to impenitent and obstinate persons: and so doe apply the *generall promises* or threatnings to the *penitent* or *impenitent*. For Christ from Heaven doth by them (as by His *Ministers on earth*) declare whom *he remitteth and bindeth*, and to whom *he will open the Gates of Heaven*, and against *whom* he will shut them. And therefore it is not said: *whose sins ye signifie to be remitted, but whose sins ye remit*. They then doe remit sin, because *Christ by their ministery remitteth sins*, as Christ by his *Disciples loosed Lazarus*, *Ioh.* 11.44. And as no water could wash away *Naamans* Leprosie, but the Water of *Iordan*, (though other Rivers were as cleare, because the *promise* was annexed unto the Water of *Iordan*, and not of other Rivers:) So, though another man may pronounce the same *words*, yet have they not the same efficacy and power to worke on the Conscience, as when they are pronounced from the mouth of Christs Ministers, because that the

e promiſe is annexed to the Word of od in their mouthes, for them hath *choſen, ſeparated,* and *ſet apart* for *is worke*; and to them he hath com-itted the *Miniſtery and word of re-nciliation.* By their holy *calling,* and *dination* they have received the *ho-Ghoſt,* and the *miniſteriall power* of inding and looſing. They are *ſent rth* of the *Holy Ghoſt for this worke herevnto he hath called them.*

And Chriſt gives His Miniſters ower to forgive ſins to the penitent, n the ſame words that He teacheth us in the Lords Prayer; to deſire God to forgive us our ſins; to aſſure all pe-nitent ſinners, that God by His Mini-ſters abſolution, doth fully, through the merits of Chriſts bloud, forgive them all their ſins. So that what *Chriſt* decreeth in Heaven, *In foro judiciſ,* the ſame He declareth on earth by His *reconciling Miniſters, in foro pœ-nitentiæ*: ſo that as God hath *recon-ciled the world to Himſelfe by* Ieſus Chriſt: *ſo hath He* (ſaith the Apoſtle) *given unto us the Miniſtery of recon-ciliation.*

He that ſent them to *baptiſe*, ſaying, *Go and teach al nations, baptiſing them*, &c. ſent them alſo to remit ſins, ſaying, *As my Father ſent me, ſo ſend I you: whoſoever ſins ye remit, they are remit-*

ted

ted unto them, &c. As therefore none can *baptize*, (though he use the same water, and words) but onely the lawfull *Minister* which Christ hath called and authorized to this divine and Ministeriall function; so though others may comfort with good words, yet none can absolve from sinne, but onely those to whom Christ hath committed the Holy *Ministery and word of reconciliation*: and of their absolution Christ speaketh, *he that heareth you heareth me*. In a *doubtfull* title thou wilt aske the counsell of thy skilfull *Lawyer*, in perill of *sickenesse* thou wilt know the advice of thy *learned Physitian*, and is there no danger in *deed of damnation* for a *sinner* to bee his *owne Judge?*

Iudicious *Calvin* teacheth this point of Doctrine most plainely: *Etsi omnes, mutuò nos debeamus consolari, &c.* *Although* (saith hee) *wee ought to comfort and confirme one another in the confidence of Gods mercy, yet we see that the Ministers are appointed as witnesses and sureties to ascertaine our consciences of the remission of sinnes: Insomuch as they are said to remit sins, and to loose soules. Let every faithfull man therefore remember, that it is his duty (if inwardly he be vexed and afflicted with the sense of his sinnes)*

not

ought to neglect that remedy which is offered unto him by the Lord, to wit, *that (for the easing of his conscience) hee make private confession of his sins unto his Pastor; and that he desire his private endeavour for the application of some comfort unto his soule, whose office it is (both publikly and privately) to administer Evangelicall consolation to Gods people.*

Beza highly commendeth his practise, and *Luther* saith, *That hee had rather lose a thousand worlds, than suffer private confession to be thrust out of the Church.* Our *Church* hath ever most soundly maintained the truth of this doctrine; but most justly abolished the tyrannous and Antichristian abuse of *Popish auricular confession*, which they thrust upon the *soules* of Christians, as an *Expiatory sacrifice*, and a meritorious *satisfaction* for sin; racking their consciences to confesse when they feele no distresse, and to enumerate all their sinnes, which is impossible: that by this meanes they might dive into the secrets of all men, which oft times hath proved pernicious, not only to private persons, but to publike States. But the truth of Gods Word is, that no person, having received orders in the *Church of Rome* can truly *absolve* a sinner. For the

keyes of *Absolution* are two: the one is the Key of *Authority*, and that onely Christ hath: the other is the Key of the *Ministery*, and this he gives to his *Ministers*, who are therefore called the *Ministers of Christ*; The *Stewards of Gods Mysteries*: The *Ambassadours of Reconciliation*, *Bishops*, *Pastors*, *Elders*, &c. But Christ never ordained in the New Testament, any order of *sacrificing Priests*, neither is the name of ἱερεὺς which properly signifieth *Sacerdos*, or *sacrificing Priest*, given to any officer of CHRIST in all the New Testament. Neither doe wee reade in all the New Testament, of any, who confessed himselfe to a *Priest*, but *Judas*. Neither is there any stall *Priest* in the New Testament, but only *Christ*. Neither is there any *part of his Priesthood* to be now accomplished on earth; but that which he fulfilleth in *Heaven*, by making intercession for us. Seeing therefore Christ never ordained any order of *Sacrificing Priests*; and that Popish *Priests* scorne the name of *Ministers of the Gospell*, to whom onely Christ committeth his *Keyes*: it necessarily followeth, that no *Popish Priest* can truly either *excommunicate* or *absolve* any sinner, or have any lawfull

right

right to meddle with *Christs keyes*. But the *Antichristian abuse* of this Divine Ordinance should not abolish the *lawfull use* thereof betwixt Christians and their Pastours in *cases* of *distresse* of *conscience*, for which it was chiefly ordained.

And verily, there is not any meanes more excellent to *humble a proud heart*; nor to raise up an *humble spirit*, than this spirituall conference between the Pastor and the people committed to their charge. If any sinne therefore troubleth thy conscience, confesse it to Gods *Minister*, aske his *Counsell*, and if thou doest truly repent, receive his *Absolution*: And then doubt not *in foro conscientiæ*, but thy sinnes are as verily forgiven on earth, as if thou didst heare Christ himselfe *in foro Iudicii*, pronouncing them to be forgiven in Heaven. *Qui vos audit, me audit*; He that heareth you, heareth me. Try this, and tell me whether thou shalt not finde more ease in thy conscience, then can be expressed in words. Did prophane men consider the *Dignity* of this Divine Calling, they would the more honour the *Calling*, and reverence the *Persons*.

The sicke man having thus eased

his conscience, and received his absolution) many doe well (having a convenient number of faithfull Christians joyned with him) to receive the *holy Sacrament of the Lords Supper*, to encourage him in his *faith*; to discourage the Divell in his assaults. In this respect the Councell of *Nice* termeth this Sacrament, *Viaticum*, *the soules provision for her journey*. And albeit the *Lords Supper* be an Ecclesiasticall action, yet for as much as our Lord (at the first institution) celebrated it in a private house, and that S. *Paul* termeth the *houses* of Christians the *Churches of Christ*, and that Christ himselfe hath promised to be *in the midst of the faithfull, where but two or three are gathered together in his name*: I see no reason but if Christians desire it (when they are not, through sickneſſe, able to come to the Church) but that they should receive, and Pastors ought to administer unto them the Sacraments at home. Hee sheweth more simplicity than knowledge, who thinkes that this savours of a private Masse: for a Masse is called private, not because it is said in a private house, but because (as Bishop *Iewell* teacheth out of *Aquinas*) the Priest receiveth the Sacrament himselfe alone, without distribution made unto

unto others, and then it is private, although the whole Parish be present and look upon him. There is as much difference betweene such a Communion, and the *Antichristian Idol* of a private Masse, as there is betwixt Heaven and Hell. For at a Communion in a private Family upon such an extraordinary occasion, *Christ his institution* is observed; many faithfull brethren meet together, and *tarry one for another*; CHRIST his death is remembred and shewed, and the Minister, together with the faithfull, and the sick party doe communicate. Master *Calvin* saith, *That he doth very willingly admit Administring of the Communion to them that are sicke, when the case and opportunity so requireth.* And in another place hee saith, *That hee hath many waighty reasons to compell him not to deny the Lords Supper unto the sicke.* Yet I would wish all Christians to use to receive often (in their health) especially once every Moneth with the whole Church; for then they shall not need so much to assemble their friends upon such an occasion, nor so much to be troubled themselves for want of the Sacrament. For as Master *Perkins* saith very well, *The fruit and efficacie of the Sacrament is not to bee restrai-*

restrained to the time of receiving, but it extends it selfe to the whole time of mans life afterwards: the effect whereof, did men throughly understand, they should not need to be often exhorted to receive it.

Pastores omnes hic exoratos volunt, ut in hujus controversiæ statum penitus introspicientes; nec fideles ex hac vita emigrantes, & panem vitæ petentes, viatico suo fraudari sinant, ne lugubre istu in iis adimpleatur lamentatio: Parvuli panem petunt, & non sit qui frangat eis.

As therefore when a wicked *Liver* dieth, he may say to Death, as *Ahab* said to *Eliah*, *Hast thou found me, O mine enemie?* So on the other side, when it is told a penitent sinner that death knockes at the doore, and begins to looke him in the face, he may say of death, as *David* said of *Ahimaaz*, *Let him come* and welcome: *for he is a good man, and commeth with good tydings*: he is the messenger of Christ, and bringeth unto me the joyfull newes of eternall life. And as the *Red Sea* was a gulph to drowne the *Egyptians* to destruction; but a passage to the *Israelites* to conveigh them to *Canaans* possession: so death to the wicked, is a *sinke* to hell and condemnation; but to the

 godly

dly, the *Gate* to everlasting life and vation. And *one day* of a *blessed* ath, will make an amends for *all the rowes* of a *bitter life*.

When therefore thou perceivest thy ule departing from thy body, pray ith thy tongue if thou canst, else ray in thy heart and minde these ords, fixing the eyes of thy soule pon *Iesus Christ* thy Saviour.

A Prayer at the yeelding up of the Ghost.

O *Lambe of God*, which by thy *blood* hast taken away the sinnes of the World: have mercy upon me a sinner. *Lord Iesus receive my spirit*, Amen.

When the sick party is departing, let the faithfull that are present, kneele downe and commend his soule to God, in these or the like words.

O Gracious God, and mercifull Father, *who art our refuge and strength, and a very present helpe in trouble*; lift up the light of thy favourable *countenance* at this instant upon thy Servant, that now commeth to appeare in thy presence: *wash away*, good Lord, all *his sinnes*, by the merits of *Christ Iesus's blood*, that they

may never be laid to his charge. I
creaſe his faith, preſerve and k
ſafe his Soule from the danger o
Devill, and his wicked angels. C
fort him with thy holy Spirit, c
him now to feele that thou art h
ving *Father*, and that he is thy c
by adoption and grace. Save, O
the price of thine owne blood, a
ſuffer him not to be loſt whom t
haſt bought ſo deerely. Receive h
ſoule, as thou didſt the penitent Th
into thy heavenly *Paradiſe*: Let t
bleſſed Angels conduct him thither
as they carried the ſoule of *Lazarus*
and grant unto him, a joyfull reſurre-
ction at the laſt day. O Father, hear
us for him, and heare thine own Son
our onely *Mediatour*, that *ſits at thy*
right hand, for him and us all; even
for the merits of that bitter death and
paſſion, which he hath ſuffered for us.
In confidence whereof, we now re-
commend his ſoule into thy fatherly
hands, in that bleſſed prayer, which
our Saviour hath taught us in al times
of our troubles to ſay unto thee.
Our Father, which art in heaven, &c.

Thus farre of the practice of Piety
in dying in the Lord.

Now

w followeth the Practice of Piety in dying for the Lord.

THE *Practice of Piety* in dying for the Lord, is termed *Martyrdome*. *Martyrdome* is the testimony which Christian beareth to the doctrine of he Gospell, by enduring any kinde f death, to invite many, and to confirme all, to imbrace the truth thereof. To this kinde of death, Christ hath promised a *Crowne*: *Be thou faithfull unto the death, and I will give thee the crowne of life.* Which promise the Church so firmely beleeveth, that they termed martyrdome it selfe a Crowne: And God, to animate Christians to this excellent prize, would, by a prediction that S. *Steven* the first Christian martyr, should have his name of a *Crowne*.

Of *Martyrdome* there are 3. kindes.

1 *Sola voluntate*, in will only: as S. *Iohn* the *Evangelist*, who (being boiled in a Cauldron of Oile) came out rather anointed than sod, and died of old age at *Ephesus*.

2 *Solo opere*, in deed only: as the *Innocents* of *Bethlehem*.

3 *Voluntate & opere*, both in will and deed: as in the Primitive Church, *Stephen*,

Stephen, *Polycarpus*, *Ignatius*, *Laurentius*, *Romanus*, *Antiochianus*, and thousands. And in our days *Cranmer*, *Latimer*, *Hooper*, *Ridley*, *Farrar*, *Bradford*, *Philpot*, *Sanders*, *Glover*, *Taylor*, and others innumerable: whose fiery *Zeale* to GODS truth, brought them to the *flamme* of Martyrdome, to seale Christs Faith. It is not the cruelty of the death, but the *innocency* and *holinesse* of the cause that maketh a Martyr. Neither is an *erronious* conscience a sufficient warrant to suffer *Martyrdome*, because *Science* in Gods Word must direct Conscience in mans heart. For they who killed the Apostles, in their erronious consciences, thought *they did God good service*: and Saint *Paul of Zeale breathed out slaughters against the Lords Saints*. Now whether the cause of our *Semenarie Priests* and *Iesuites* be so holy, *true*, and *innocent*, as that it may warrant their consciences to *suffer death*, and to *hazard* their *eternall salvation* theron, let S. *Pauls* Epistle written to the *ancient* Christian *Romans* (but against our *new Antichristian Romans*) bee Judge: And it will plainely appeare, that the Doctrine which *Paul* taught to the ancient Church of *Rome*, is *ex diametro*, opposite in 26. fundamentall

erntall points of true Religion, to
hat which the *new* Church of *Rome*
teacheth and *maintaineth*. For, Saint
Paul taught the Primitive Church of
Rome.

1 That our *Election* is of Gods *free*
grace, and not *ex operibus præviſis*,
Rom. 9. 12. *Rom.* 11. 5, 6.

2 That we are *juſtified* before God
by *faith* onely, without good workes,
Rom. 3. 20, 28. *Rom.* 4. 2, &c. *Rom.*
1. 17.

3 That the good workes of the *re-*
generate; are not of their owne con-
dignity *meritorious*, nor ſuch as can
deſerve heaven, *Rom.* 8. 18. *Rom.* 11.
6. *Rom.* 6. 23.

4 That *thoſe Bookes onely* are Gods
Oracles and *Canonicall Scripture*,
which were committed to the *cuſtody*
& *credit* of the *Iewes*, *Rom.* 3. 2. *Rom.*
1. 2. *Rom.* 16. 16. ſuch were never the
Apocrypha.

5 That the Holy Scriptures have
Gods authority, Rom. 9. 17. Rom. 3. 4.
Rom. 11. 32. conferred with Gal. 3. 21
Therefore above the authority of the
Church.

6 That all, as well *Laity* as *Cler-*
gie, that will be ſaved, muſt familli-
arly *reade* or *know* the holy Scrip-
tures, *Rom.* 15. 4. *Rom.* 10. 1. 2. *Rom.*
16. 26.

7 That

7 That all *Images* made of the [illegible] *God*, are very *Idols*, *Rom.* 1.23. [illegible] *Rom.* 2.22. conferred.

8 That to *bow the knee religiously* to an *Image*, or to worship any creature, is meere *Idolatry*, *Rom.* 11.4. and a lying *service*, *Rom.* 1.25.

9 That we must not pray unto any but to God onely, in whom we beleeve, *Rom.* 10.13, 14. *Rom.* 8.15.27. therefore not to *Saints* and *Angels*.

10 That Christ is our onely Intercessour in Heaven, *Rom.* 8.34. *Rom.* 5.2. *Rom.* 16.27.

11 That the only *Sacrifice* of *Christians*, is nothing but the spirituall sacrificing of their *soules* and *bodies* to serve God in holinesse and righteousnesse, *Rom.* 12.1. *Rom.* 15.16. therefore no reall sacrificing of Christ in the Masse.

12 That the *religious worship*, called *dulia*, as well as *latria*, belongeth to God alone, *Rom.* 1.9. *Rom.* 12.11. *Rom.* 16.18. conferred.

13 That all Christians are to pray unto God in their owne native language, *Rom.* 14.11.

14 That we have not of our selves, in the state of *corruption*, *free will unto good*. *Rom* 7.18, *&c.* *Rom.* 9.16.

15 That Concupiscence in the *Regenerate*, is *sinne*, *Rom.* 7.7, 8.10.

16 That

16 That the Sacraments doe not conferre grace *ex opere operato*, but *ſigne* and *ſeale* that is conferred already unto us, *Rom.* 4. 11. 12. *Rom.* 3.28,29.

17 That every true beleeving Chriſtian may in this life, be *aſſured of his ſalvation*, *Rom.* 8,9.16.35, &c.

18 That no man in this life, ſince *Adams fall*, can perfectly *fulfill* the Commandements of *God*, *Rom.* 7,10, &c. *Rom.* 3.19, &c. *Rom.* 11.32.

19 That to place Religion in the difference of *Meates* and *Dayes*, is ſuperſtition, *Rom.* 14.3.5,6.17.23.

20 That the *imputed righteouſneſſe of Chriſt*, is that onely that makes us juſt before God, *Rom.* 4.9.17.23.

21 That Chriſts *fleſh* was made of the *ſeed of David*, by *incarnation*: not of a *Wafer-cake*, by Tranſubſtantiation, *Rom.* 1.3.

22 That all true Chriſtians are *Saints*, and not thoſe whom the *Pope* onely doth canonize, *Rom.* 1.7. *Rom.* 8.27. *Rom.* 15.25.

23 That *Ipſe*, Chriſt, the *God of peace*, and not *Ipſa*, the *Woman*, ſhould bruiſe the *Serpents head*, *Rom.* 16.20.

24 That every ſoule muſt of *conſcience be ſubject*, and pay tribute to the *Higher powers*, that is, the Magiſtrates which beare the *ſword*, *Ro.* 13.1.2, &c.

and

and therefore the *Pope* and all his Prelates must be subject to their Emperours, Kings, and Magistrates, unless they will bring *Damnation* upon their soules, as *Traytors*, that resist God and his *Ordinance*, Rom. 13. 2.

25 That Saint *Paul*, (not Saint *Peter*) was ordained by the grace of God, to be the *chiefe Apostle* of the *Gentiles*, and consequently of *Rome*, the chiefe Citie of the *Gentiles*, Rom. 15. 15. 16. 19, 20, &c. *Rom.* 11. 14. *Rom.* 16. 4.

26 That *the Church of* Rome may *erre, and fall away* from the true faith, as well as the *Church of Ierusalem*, or any other particular Church, Rom. 11. 20, 21, 22.

And seeing the *new upstart Church of Rome* teacheth in all these, and in innumerable other points, cleane contrary to that which the Apostles taught the *Primitive Romans*, let GOD and this *Epistle* Iudge betwixt them and us; whether of us both stands in the true *ancient Catholike faith*, which the *Apostle* taught the *old Romans*. And whether we have not done well to *depart* from them, so farre as they have departed from the *Apostles Doctrine*. And whether it bee not better to returne to Saint *Pauls* truth, than still to continue in

Romes

Romes errour: And if this be true; then let *Iesuites* and *Seminary* Priests take heed and feare, lest it bee not *faith*, but *faction*, not *truth*, but *treason*, not *religion*, but *rebellion*, beginning at *Tyber*, and ending at *Tyburne*, which is the cause of their deaths: And being sent from a troublesome *Apostaticall Sea*, rather than from a peaceable *Apostolicall* Seate, because they cannot be suffered to perswade Subjects to breake their *Oathes*, and to withdraw their *Allegiance* from their *Soveraigne*, to raise rebellion, to moove invasion, to stab and poyson Queenes, to kill and murther Kings, to blow up whole States with *Gunpowder*, they desperately cast away their owne bodies to bee hanged and quartered: and (their soules saved, if they belong to God) I wish *such honour to all his* Saints that sends them. And I have just cause to feare, that the miracles of *Lipsius* two Ladies, *Blunt-stones* Boy, *Garnets* straw, and the *Maids* fiery Apron, will not suffice to cleare, that these men are not Murtherers of themselves, rather than Martyrs of Christ.

And with what conscience can any Papist count *Garnet* a Martyr, when his owne conscience forced him

him to confesse that it was for [illegible] and not for *Religion* that hee [illegible] But if the Priests of such a *Gunpowder* Gospell be *Martyrs*, I marvell who are *murderers*? If they be *Saints*, who are *Scythians*? And who are *Cannibals*, if they be *Catholiques*?

But leaving these, if they will be filthy, to their filthinesse still: let us (to whose fidelity the Lord hath committed his true faith, as a precious *depositum*) pray unto God, that we may leade a holy life, answerable to our holy *Faith*, in Piety to Christ, and obedience to our *King*: that if our Saviour shall ever count us *worthy that honour to suffer* Martyrdome for his *Gospels* sake; be it by open *burning* at the Stake, as in Queene *Maries* dayes; or by secret *murdering*, as in the *Inquisition-house*; or by outragious *massacring*, as in the *Parisian Matteus*; or in being blowne up with *Gun-powder*, as was intended in the Parliament-House: wee may have grace to pray for the assistance of his holy Spirit, so to strengthen our frailty, and to defend his cause, as that wee may seale with our deaths the *Evangelicall* truth which wee have professed in our lives: That in the dayes of our lives we may be blessed by his Word, in the day of death he

blessed

ssed in the LORD, and in the
y of judgement, be the blessed of
s Father. *Even so grant Lord Jesus.*
men.

A divine Colloquy betweene the Soule and her Saviour, concerning the effectuall merits of his dolorous Passions.

Soule.

LOrd, wherefore didst thou wash thy Disciples feet?

Christ. To teach thee how thou shouldest prepare thy selfe to come to my Supper.

S. Lord, why wouldest thou wash them thy selfe?

C. To teach thee humility, if thou wilt be my Disciple.

S. Lord, wherefore didst thou before thy death institute thy last Supper?

C. That thou mightest the better remember my death: and be assured that all the merits thereof are thine.

S. Lord, wherefore would'st thou go to such a place, where *Iudas* knew to finde thee?

C. That

C. That thou mightest know th
went as willingly to suffer for thy
as ever thou wentest to any plac
commit a sin.

S. Lord, wherefore wouldest
begin thy Passion in a Garden?

C. Because that in a Garden
sin tooke first beginning.

S. Lord, wherefore did thy th
select Disciples fal so fast asleep, wh
thou beganst to fall into thy agon

C. To shew that I alone wro
the worke of thy redemption.

S. Lord, why were there so many
plots and snares laid for thee?

C. That I might make thee
escape all the snares of thy ghostly
hunter.

S. Lord, why wouldest thou suffe
Judas betraying thee, to kisse thee?

C. That by enduring the words of
dissembling lips, I might there begin
to expiate sinne, where Sathan first
brought it into the world.

S. Lord, why wouldest thou be sold
for 30. peeces of silver?

C. That I might free thee from
perpetuall bondage.

S. Lord, why didst thou pray with
such strong crying and teares?

C. That I might quench the furie of
Gods justice, which was so fiercely
kindled against thee.

S.

LORD, why wast thou so
aid, and cast into such an Age-
?

That suffering the wrath due to
sins, thou mightest be more secure
thy death, and finde more comfort
hy crosses.

. Lord, wherefore didst thou pray
oft and so earnestly, that the Cup
ght passe from thee?

. That thou mightest perceive
e horrour of that curse and wrath,
hich being due to thy sinnes, I
as then to drinke and endure for
ee.

S. Lord, wherefore didst thou after
hy wish, submit thy will to the will
f thy Father?

C. To teach thee what thou shoul-
dest doe in all thy afflictions; and
how willingly thou shouldest yeeld
to beare with patience that Crosse,
which thou seest to come from
the just hand of thy heavenly Fa-
ther.

S. Lord, wherefore didst thou sweat
such drops of water and bloud?

C. That I might cleanse thee from
thy staines and bloody spots.

S. Lord, why wouldest thou be ta-
ken, when thou mightest have esca-
ped thine enemies?

C. That thy spirituall enemies
should

should not take thee, and cast thee into the prison of *utter darknesse*.

S. Lord, wherefore wouldest thou be forsaken of all thy *Disciples*?

C. That I might reconcile thee unto God, of whom thou wast forsaken for thy sins.

S. Lord, wherefore wouldest thou stand to be apprehended alone?

C. To shew thee, that my love to thy Salvation was more than the love of all my Disciples.

S. Lord, wherefore was the young man caught by the Souldiers and unstript of his linnen, who came out of his bed, hearing the stir at thy apprehension, and leading to the High Priest?

C. To shew their *outrage* in apprehending me, and my *power* in preserving out of their outragious hands *all my Disciples*, who otherwise had beene worse handled by them, than was that young man.

S. Lord, wherefore wouldest thou be bound?

C. That I might loose the cords of thine iniquities.

S. Lord, why wast thou denied of S. *Peter*?

C. That I might confesse thee before my Father, and thou mightest learne, that there is no trust in man,

and

d that ſalvation proceeds of my eere mercy.

S. Lord, wherefore wouldeſt thou ing S. *Peter* to repentance by the owing of a Cock?

C. That none ſhould deſpiſe the eanes which God hath appointed r their converſion, though they eme never ſo meane.

S. Lord, wherefore diddeſt thou the Cock crowing turne and looke pon S. *Peter*?

C. Becauſe thou mighteſt know, hat without the helpe of my grace, o meanes can turne a ſinner unto GOD, when hee is once fallen from im.

S. Lord, wherefore waſt thou cove-ed with a Purple robe?

C. That thou mighteſt perceive hat it was I that did away thy Scar-et ſins.

S. Lord, wherefore wouldeſt thou *e crowned with thornes?*

C. That by wearing *thornes*, the *firſt fruits* of the curſe, it might ap-peare, that it is I which take away the *ſinnes* and *curſe* of the world, and crowne thee with the crowne of life and glory.

S. Lord, why was a *Reed* put into thy hand?

C. That it might appeare that I came

came not to *breake the bruised Reed.*

S. Lord, wherefore wast thou m
ked of the *Iewes?*

C. That thou mightest insult
Devils, who otherwise would h
mocked thee, as the *Philistims*
Sampson?

S. Lord, wherefore wouldest t
have thy blessed face defiled w
spittle?

C. That I might cleanse thy f
from the shame of sin.

S. Wherefore, Lord, were th
eyes hood-wink'd with a veile?

C. That thy spirituall blind
being removed, thou mightest b
hold the face of my Father in *hea*

S. Lord, wherefore did they b
fet thee with fists, and beat thee w
staves?

C. That thou mightest bee fre
from the stroakes and tearings of i
fernall fiends.

S. Lord, wherefore wouldest th
be reviled?

C. That God might speake pe
unto thee by his word and Spirit.

S. Lord wherefore was thy fa
disfigured with blowes and bloud?

C. That thy face might shine gl
rious as the Angels in Heaven.

S. Lord, wherefore wouldest th
be so cruelly scourged?

C. That thou mightest bee freed rom the sting of conscience, and hips of everlasting torments.

S. Lord, wherefore wouldst thou e arraigned at *Pilats* Bar?

C. That thou mightest at the last ay bee acquitted before my Iudgement-Seat.

S. Lord, wherefore wouldest thou e falsely accused?

C. That thou shouldest not be justly condemned.

S. Lord, wherefore wast thou turned over to be condemned by a strange Iudge?

C. That thou being redeemed from he captivity of a hellish Tyrant, mightest be restored to God, whose owne thou art by right.

S. Wherefore, O Christ, didst thou acknowledge, that *Pilate* had power over thee from above.

C. That *Antichrist* (under pretence of being my Vicar) should not exalt himselfe above all Principalities and Powers.

S. Lord, why wouldst thou suffer thy passion under *Pontius Pilate*, being a *Roman*-President to *Cæsar* of *Rome*?

C. To shew that the *Cæsarian* and *Pontifician policy* of *Rome* should chiefly persecute my Church, and *crucifie* me in my members.

S. But

S. But why Lord wouldest thou
condemned?

C. That the Law being condem
in me, thou mightest not be condem
ned by it.

S. But why wast thou condem
seeing nothing could be proved
against thee?

C. That thou mightest know,
it was not for my fault, but for thy
that I suffered.

S. Lord, wherefore was thou
to suffer out of the City?

C. That I might bring thee to
in the heavenly City.

S. Lord, why did the Jewes com
pell Simon of Cyrene, comming out
the field, to carry thy Crosse?

C. To shew the weakneſſe whe
unto the burthen of thy sins brou
me; and what must be every Chri
ans case which goeth out of the fie
of this world toward the heavenly Ie
rusalem.

S. Lord, why wast thou stripp
of thy garments?

C. That thou mightest see how I
forsooke all to redeeme thee.

S. Lord, wherefore wouldest thou
be lift up upon a Crosse?

C. That I might lift thee up with
me to Heaven.

S. Lord, wherefore didst thou hang
upon a cursed Tree?

C. That

C. That I might satisfie for the sinne committed in eating the forbidden fruit of a tree.

S. Lord, wherefore wouldest thou hang betweene two theeves?

C. That thou my deare soule mightest have place in the midst of heavenly Angels.

S. Lord, wherefore were thy hands and feet nailed to the Crosse?

C. To inlarge thy *hands* to doe the workes of righteousnesse; and to set thy *feet* at liberty, to walke in the *wayes of peace.*

S. Lord, wherefore did they crucifie thee in Golgotha, *the place of dead mens sculls?*

C. To assure thee, that my *death is life* unto the dead.

S. Lord, why did not the Souldiers divide thy seamelesse coat?

C. To shew that my *Church* is *one* without *rent* or *schisme.*

S. Lord, wherefore didst thou taste vinegar and gall?

C. That thou mightest eate the *bread of Angels*, and drinke the *water of life.*

S. Lord, why saidst thou upon the Crosse, It is finished?

C. That thou mightest know, that by my death the Law was fulfilled, and thy Redemption effected.

S. Lord, why didst thou cry out upon

the crosse, my God, my God, why hast thou forsaken me?

C. Least thou being forsaken of God, shouldest have beene driven to cry in the paines of Hell, woe, woe, alas, for ever-more.

S. Lord, wherefore was there such generall darknesse when thou didst hang for and cry out on the Crosse?

C. That thou mightest see the image of those hellish paines which I suffered, to deliver thee from the endlesse paines of hell, and everlasting chains of darknesse.

S. Lord, why wouldest thou have thine armes nailed abroad?

C. That I might imbrace thee more lovingly, my sweet soule.

S. Lord, how did the Theefe that never wrought good before, obtaine Paradise upon so short repentance?

C. That thou mayest see the power of my death, to forgive them that repent, that no sinner needs despaire.

S. Lord, why did not the other theefe which hanged as neere thee, obtaine the like mercy?

C. Because I leave whom I will, to harden themselves in their lewdnesse to destruction; that all should feare, and none presume.

S. Lord, wherefore didst thou cry with such a loud and strong voice

in yeelding up the ghost?

C. That it might appeare that *no man tooke my life from me, but that I* laid it downe of my selfe.

S. Lord, wherefore didst thou commend thy soule into thy Fathers hands?

C. To teach thee what thou shouldest doe, being to depart this life.

S. Lord, wherefore did the vaile of the Temple rend in twaine at thy death?

C. To shew that the *Leviticall Law* should bee no longer a *partition wall* betweene *Iewes* and *Gentiles*: and that the way to heaven is now open to all beleevers.

S. Lord, wherefore did the earth quake, and the stones cleave at thy death?

C. For horrour to beare her Lord dying; and to upbraid the cruell hardnesse of sinners hearts.

S. Lord, wherefore did not the Souldiers breake thy legs, as they did the Theeves who hanged at thy right and left hand?

C. That thou mightest know, that they had no power to doe any more unto mee, then the Scripture had fore-told that they should doe, and I should suffer to save thee.

S. Lord, wherefore was thy side opened with a speare?

C. That thou mightest have a w[illegible] come nearer my heart.

S. Lord, wherefore ran there out of thy precious side bloud and water?

C. To assure thee that I was slain indeed, seeing my *heart-bloud* gushed out, and the water which compassed my heart, flowed forth after it: which once *spilt*, man must needs die.

S. Lord, wherefore ranne the bloud first by it selfe, and the water afterwards by it selfe,, out of thy blessed wound?

C. To assure thee of two things: 1. That by my bloud-shedding, Iustification and Sanctification were effected to save thee: 2. That my Spirit by the conscionable use of the water in Baptisme, and bloud in the Eucharist, will effect in thee righteousnesse and holinesse, by which thou shalt glorifie me.

S. Lord, wherefore did the graves open at thy death?

C. To signifie, that *Death* by my *death*, had now received his Deaths wound, and was overcome.

S. Lord, wherefore wouldest thou be buried?

C. That thy sinnes might never rise up to judgement against thee.

S. Lord, wherefore wouldest thou be buried by two such honorable Senators,

as

Nicodemus and Ioseph of Arim-
hea?

C. That the truth of my death (the
cause of thy life) might more evi-
dently appeare unto all.

S. Lord, wherefore wast thou buried
in a new sepulcher, wherein was never
man laid before?

C. That it might appeare, that I;
and not another arose: and that by
mine owne power, not by anothers
vertue; like him who revived at the
touching of Elishaes bones.

S. Lord, wherefore didst thou raise
up thy body againe?

C. That thou maist bee assured that
thy sinnes are discharged, and that
thou art justified.

S. Lord, wherefore did so many bo-
dies of thy Saints (which slept) arise
at thy Resurrection?

C. To give an assurance, that all the
Saints shall arise by the vertue of my
Resurrection, at the last day.

S. Lord, what shall I render unto
thee for all these benefits?

C. Love thy Creatour, and become
a new creature.

The Soules Soliloquy, ravished with contemplation of the Passion of our Lord.

WHat hast thou done, O my sweet Saviour, and dye blessed Redeemer, that thou wast betrayed of *Iudas*, sold of the Iewes, apprehended as a Malefactour, and led bound as a Lambe to the slaughter? What evill hadst thou committed, that thou shouldest bee cruelly *arraigned*, *accused* falsly, and unjustly condemned before *Annas* and *Caiaphas*, the *Iewish* Priests, at the Iudgement-Seate of *Pilate* the *Romane* President? What was thine offence? Or to whom didst thou ever *wrong*? that thou shouldest bee pitifully *scourged* with whips, *crowned* with thornes, *scoffed* with mockes, *reviled* with words, *buffeted* with fists, and *beaten* with staves? O Lord, what diddest thou deserve, to have thy blessed face *spit* upon, and *covered* (as it were) with shame? to have thy garments *parted*, thy hands and feet *nailed* to the Crosse: to be *lifted* up upon the cursed Tree, to bee *accursed* among Theeves, and made to taste gall and vinegar? and in thy deadly

adly extremitie, to indure such a
n of Gods wrath, that made thee
cry out, as if thou hadst beene
rſaken of God thy Father? yea, to
ave thy innocent heart *pierced* with
cruell ſpeare, and thy precious
loud to be *ſhed* out before thy bleſ-
ed *Mothers* eyes? Sweet Saviour,
ow much waſt thou tormented to
ndure all this, ſeeing I am ſo much
mazed but to thinke upon it! I en-
quire for thine offence, but I can find
none in thee; no, not ſo much as
guile to have beene found in thy mouth.
Thine *enemies* are challenged, and
none of them dare *rebuke thee of*
Sinne: Thine *Accuſers* (that are ſub-
orned) agree not in their witneſſe,
the *Iudge* that condemneth thee, open-
ly cleareth thine *Innocencie*: his wife
ſends him word, that ſhe was warned
in a dreame, that thou waſt a juſt
man; and therefore ſhould take heed
of doing injuſtice unto thee: The
Centurion that executes thee, confeſ-
ſeth thee of a truth, *to bee both a juſt*
man, and the very Sonne of God. The
Theefe that hangeth with thee, juſti-
fieth thee; *that thou haſt done nothing*
amiſſe. What is the cauſe then, O
Lord, of this thy cruell Ignominie,
Paſſion, and Death? I, O Lord, I am
the cauſe of theſe thy ſorrowes; my
ſinnes

[illegible] wrought thy shame, mine in-
quiries are the occasion of thy injuries. I have committed the fault, and
thou art plagued for the offence: I am
guilty, and thou art arraigned; I com-
mitted the sin, and thou sufferedst the
death: I have done the crime, and
thou hangedst on the Crosse. Oh the
deepenesse of Gods love! Oh the
wonderfull disposition of heavenly
grace! Oh the unmeasurable measure
of Divine mercy! The wicked trans-
gresseth, and the just is punished;
the guilty is let escape, and the inno-
cent is arraigned; the malefactor is
acquitted, and the harmlesse condem-
ned: what the evill Man deserved,
the good man suffereth: the servant
doth the fault, the Master endures
the stroke. What shall I say? Man
sinneth, and God dieth. O Sonne of
God! who can sufficiently expresse thy
love? or commend thy pitie? or ex-
toll thy praise? I was proud, and thou
art humbled: I was disobedient, and
thou becamest obedient: I did eat the
forbidden fruit; and thou didst hang
on the cursed tree: I played the Glut-
ton, and thou diddest fast. Evill con-
cupiscence drew me to eat the pleasant
Apple, and perfect charitie led thee
to drinke of the bitter Cup. I assayed
the sweetnesse of the fruit, and thou
diddest

iddeſt taſte the *bitterneſſe* of the
all. Fooliſh *Eve* ſmiled when I
aughed; but bleſſed *Marie* wept,
when thy heart bled and died. O my
God, here I ſee thy *goodneſſe*, and
my *badneſſe*: thy *Juſtice*, and my in-
juſtice: the *impietie* of my *fleſh*, the
pietie of thy nature. And now, O
bleſſed *Lord*, that thou haſt endured
all this for my ſake; *What ſhall I ren-
der unto thee for all thy benefits* be-
ſtowed upon mee a ſinnefull ſoule?
Indeed, Lord, I acknowledge, that
I owe thee already for my *Creation*,
more then I am able to pay; for I am
in that reſpect bound with all my
powers and affections to *love* and to
adore thee. If I owed my *ſelfe* unto
thee, for giving mee *my ſelfe* in my
creation; what ſhall I now render
unto thee, for giving *thy ſelfe* for mee
to ſo crucil a death, to procure my
redemption? Great was the benefit
that thou wouldeſt create me of *no-
thing*, but what tongue can ſuffici-
ently expreſſe the greatneſſe of this
grace, that thou did'eſt redeeme mee
with ſo deare a price, when I was
worſe then nothing? Surely, O Lord,
if I cannot pay the thankes which I
owe thee; (and who can pay thee,
who beſtoweſt thy *graces* without
either reſpect of *merit*, or regard of
meaſure?)

measure?) it is the abundance of thy blessings that makes mee such a debtor, that I am so farre unable to pay the principall, that I cannot possibly pay so much as the interest of thy love.

But, O my Lord, thou knowest that since the losse of thine Image by the fall of my first unhappy parents, I cannot love thee with all my might, and my minde, as I should: therefore as thou didst first cast thy love upon mee, when I was a child of wrath, and a lumpe of the lost and condemned world; so now, I beseech thee, shed abroad thy love by thy Spirit through all my faculties and affections: that though I can never pay thee in that measure of love which thou hast deserved, yet I may endeavour to repay thee in such a manner, as thou vouchsafest to accept in mercy; that I may in truth of Heart, love my Neighbour for *thy sake*, and love thee above all for thine *owne* sake. Let nothing be *pleasant* unto mee, but that which is *pleasing* unto thee. And, sweet Saviour, suffer mee never to be lost or cast away, whom thou hast bought so dearely with *thine owne* most precious bloud. *O Lord let me never forget thine* infinite love, and this

unspeakable

speakable benefit of my *Redemption*, without which it had bin better for me never to have beene, then to have any being.

And seeing that thou hast vouchsafed mee this assistance of thy holy Spirit; suffer mee O heavenly Father, who art the Father of Spirits, in the mediation of thy *Son*, to speake a few words in the eares of my Lord. If thou, O Father, despise not mee for mine iniquities, as I have deserved, yet bee mercifull unto mee for the *merits* of thy *Sonne*, who so much for mee hath suffered. What if thou findst nothing in mee but miserie, which might moove anger and *Passion*? Yet behold the *merits* of thy *Sonne*, and thou shalt see enough to moove thee to *mercy* and *compassion*. Behold the *mystery* of his *Incarnation*, and remit the *miserie* of my transgression: And as oft as the *wounds* of thy Sonne appeare in thy *sight*; Oh, let the *woes* of my sinnes bee hid from thy *presence*. As oft as the *redness* of his bloud glisters in thine eyes; Oh let the *guiltinesse* of my sinne bee blotted out of thy Booke. The *wantonnesse* of my flesh provoked thee unto *wrath*: Oh, let the *chastity* of his flesh perswade thee to *mercy*: then as

as my flesh seduced me to sinne, so his flesh may reduce me unto thy favour. My *disobedience* hath deserved a great revenge, but his *obedience* merits a greater weight of mercy: for what can man deserve to suffer, which God, *made man*, cannot merit to have forgiven? When I consider the *greatnesse* of thy Passion, then do I see the *trueneſſe* of that saying; that *Iesus Christ came into the world to save the chiefest sinners*. Durst thou then, O *Cain*, say, *that thy sinne are greater then may bee forgiven?* thou lyest like a murtherer: The mercies of *one Christ* are able to *forgive a whole world* of *Cains*, if they will *believe* and *repent*. The sins of all sinners are *finite*: the mercies of God are *infinite*. Therefore, O Father, for the bitter death and bloudy Passion sake, which thy Son *Iesus Christ* hath suffered for mee, and I have now remembred unto thee, pardon and forgive thou unto mee all my sinnes, and deliver me from the curse and vengeance which they have justly deserved: and through his merits, make mee O Lord, a partaker of thy *mercie*. It is thy mercy that I so earnestly *knocke* for. Neither shall mine *importunitie* cease to call and knocke, with the

he man that would *borrow the loaves*; ntill thou arise and open unto mee thy *gates* of *Grace*. And if thou wilt ot bestow on mee the *loaves*; yet O Lord, deny mee not the crums of thy mercy, and those shall suffice thy hungry hand-maid.

And seeing thou requirest nothing for all thy *benefits*, but that I love thee in the *truth* of my *inward* heart; (whereof a *new Creature* is the truest *outward* testimony) and that it is as easie for thee to make mee a new creature, as to bid mee to be such: *Create in me, O Christ a new Heart, and renew in mee a new Spirit*: and then thou shalt see how (mortifying old *Adam* and his corrupt lusts) I will serve thee as thy *new Creature*, in a *new life*; after a *new way*: with a *new tongue*, and *new manners*: with *new words*; and *new workes*; to the glory of thy Name, and the winning of other sinfull soules unto the *Faith*, by my devout example.

Keepe mee for ever, O my Saviour; from the torments of *Hell*, and Tyranny of the *devill*. And when I am to depart this life, send thy holy *Angels* to carry mee, as they did the soule of *Lazarus*, into thy Kingdome. Receive mee then into that most joyfull *Paradise*, which thou didst promise

mise unto the penitent *theefe*: whi
at his last gaspe upon the Cross,
devoutly begged thy mercy, and
mission into thy Kingdome. Gra
this, O *Christ*, for thine owne *Nam*
sake: to whom (as it is most due)
ascribe all glory, and honour, praise
and dominion, both now and
for ever. *Amen.*

***

7 JY 65

FINIS.